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UNITED BIBLE SOCIETIES

BULLETIN

THIRD QUARTER - - 1960

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BIBLE WORK IN LATIN EUROPEAN COUNTRIES

I.—In Mediterranean Europe

N. J. Cockburn

THE BRITISH AND FOREIGN BIBLE SOCIETY has for periods ranging between 80 and 150 years undertaken Scripture distribution in Italy, Portugal and Spain. In each of these countries the success of its work has been subject to many ups and downs. The pattern of its activity, involving depot sales, colportage and the supply of local Christian needs, has not greatly varied.

Through long experience, the B.F.B.S. has held to a policy which aims at slow progress, avoids controversy and seeks by long-term policy to build up confidence.

We give below a brief factual account descriptive of B.F.B.S. work going on in the countries mentioned. This is designed to emphasise that, while sensational publicity is avoided, the B.F.B.S. remains actively true and faithful to its original mandate to encourage the wider circulation of the Scriptures.

Italy

As early as 1809 Scriptures were circulated in South Italy and in 1812 in Sicily. During the century and a half in which the British and Foreign Bible Society has been interested in Italy, the work has fluctuated and has never been easy. Since the last war, however, there has been a steady increase in circulation. The last three years illustrate this specifically in the following returns. In 1957 there were issued from our depot in Rome 194,406 Scriptures. In 1958 this rose to 200,471 and in 1959 a further increase resulted in a total of 222,760. Very little of this circulation is over the counter. Most of the orders come by mail or from individual members of the churches and sects who purchase Scriptures and personally circulate them as voluntary colporteurs.

In all this work the B.F.B.S. has sought to follow a line of detachment and refrain from setting up locally any Bible Society committee drawn from church membership. It believes, taking into account the difficulties inherent in the situation in Italy both from a religious and political point of view, that this policy is wise. It has succeeded in maintaining a supply of Scriptures available on demand both by churches long established, such as the Waldensians, and those of more recent introduction into Italy, such as the Methodists and Baptists. At the same time it has been able to meet the sudden demands of new groups recently growing in Italy, such as the Adventists and Pentecostalists.

In Italy the Society's main concern is twofold: firstly, that the Scriptures be actually circulated, and it is satisfied that this is being done; secondly, that the work proceeds in an atmosphere of peace and quietness in which strife and controversy are entirely shunned. It knows that the fruit of righteousness is sown in peace by them who make peace.

Portugal

The British and Foreign Bible Society has been active in the distribution of the Scriptures in Portugal since 1875. During this period large numbers of Bibles and New Testaments, and many millions of Gospel portions, have been sold in Portugal. During the past twenty-five years there have been distributed 100,000 Bibles, 222,000 New Testaments and around 3,400,000 Gospels.

This steady flow of distribution has been achieved along three channels: (1) Normal sales across the counter from the Society's depot in Lisbon; (2) Carefully selected distribution by a small band of courageous and dedicated colporteurs; and (3) By means of local distribution campaigns carried out from time to time either through the local indigenous evangelical congregations or through the activities of organisations who undertake periodic Scripture distribution campaigns.

One or two factors probably account for the comparative measure of freedom which the Bible Society enjoys in Portugal. These are possibly the traditional good relationship and alliance which has existed for so long between Portugal and Britain and the more tolerant disposition of the Portuguese people in religious matters.

None the less, it would be a false impression to suggest that the Society does not have considerable difficulties in Portugal. Working, as it does, in an atmosphere that is not fundamentally understanding and sympathetic, all things considered the London Committee of the B.F.B.S. have felt that the best interests of the wider circulation of the Scriptures are served by refraining from all controversy and seeking to carry on the work quietly without publicity.

Spain

In the early years of the nineteenth century the work of the British and Foreign Bible Society was very slight and only sporadic. It received great stimulation from the famous George Borrow, who arrived in Spain in 1835. His unique personality actually succeeded in getting an 'imprimatur' for the Spanish New Testament. After being arrested and imprisoned, Borrow was set free by the protests of the British Ambassador and an apology was received from the Spanish Government. Later Borrow interviewed the primate of Spain and the stage seemed set for real advance. The Spanish Government, however, suddenly interdicted all the Society's work and ordered the seizure of all Bibles and Testaments.

It is true to say that 125 years afterwards this pattern has changed little. In 1956 the Bible Society's stock of Scriptures was confiscated in Madrid. Eighteen months later, through the intercession of the British Embassy, indemnity was paid and regret expressed by the Spanish Government. Hopes of building up a reasonable understanding which will permit the Society to carry on its work are entertained. These, however, are subject to the slow processes of diplomatic negotiations.

In spite of the fact that our work has been brought virtually to a standstill, Sr. Flores has been tireless in travelling about the country and making known the Society's world work. Successful Bible Weeks have been held in Madrid, Barcelona, Valencia and Seville. Also, exhibitions with themes such as The Bible in Europe, The Bible for Africa, The Bible in the East, The Bible in America and The Story of Mary Jones, have been shown, in addition to the above-

mentioned places, in Alicante, Malaga, Palma of Mallorca, Turis, Tarragona, Mérida, Zaragoza, Badajoz and fourteen other towns. Sr. Flores has also preached frequently in churches throughout Spain. The work receives local support from practically all Protestant churches.

It is probably true to say that our work encounters greater difficulties in Spain than in any other country in the world, even including communist ones. What is required is the atmosphere of Christ's living presence spreading forth that illumination of mind by the Holy Spirit and the shedding abroad of the warmth of the love of God, which together give to every human being the answer to their deepest spiritual needs. In such an atmosphere there would no longer exist fear and suspicion of the Bible Society. It is in order to try, as far as is humanly possible, to keep peace and build up trust that the Society has been willing to suffer the loss and temporary upset of its work of service, believing that in God's good time the good which can never be defeated will quietly re-manifest itself.

II.—In France

J. Blumenthal

IT WAS IN 1525 that the first French translation of the New Testament by Lefèvre d'Etaples appeared, followed three years later by the Old Testament. Ten years afterwards the Olivetan Bible (Olivetan was a cousin of Calvin) was first published and despite the period of persecution that followed, it can be said that it was at this time that the work of Bible distribution in our country really began. Although the Bible was a forbidden book in France, many colporteurs from Lyons and Geneva brought copies carefully hidden in their wares and sold them secretly to disciples of the Reformation, thus demonstrating a courage and audacity which can find explanation only in their invincible faith. " . . . . They were lain in wait for, spied upon. The simple fact of having a Bible in their possession would have meant being burned at the stake", the historian Michelet records.

Throughout the two-and-a-half centuries which followed, the colporteurs—thanks to whom the evangelical faith was able to grow—were the most valuable helpers of the Reformation cause and it can be said that numbers of them were martyrs to it.

It wasn't until after the French Revolution that it was possible to organise and intensify Bible work in our country, which explains the tremendous scarcity of Bibles at that time, but the 19th century saw an extraordinary period of growth in this respect.

Through the influence and with the help of the British and Foreign Bible Society, an organisation called the Protestant Bible Society of Paris (Société Biblique Protestante de Paris) was founded in 1818, the first of the French Bible Societies. During the 20 years following its foundation this Society developed considerably, becoming a rallying point and centre of activity from which emerged many different organisations, among them the Society of Evangelical Missions of Paris (Société des Missions Evangéliques de Paris), founded in 1822. Unfortunately the latter was compelled by its statutes to limit its work to

Protestant circles. For that reason the British and Foreign Bible Society, although continuing to help this Society to a large extent, opened an Agency in Paris in 1820, increased the numbers of depots and sub-depots in the provinces and set up and developed colportage work throughout the country. Towards the middle of the 19th century the B.F.B.S. was making use of about 120 colporteurs, some of whom were engaged in full-time and others in seasonal work. To this activity should be added that of the numerous colporteurs of the Evangelical Society of Geneva (Société Evangélique de Genève), which to-day continues to support the work of colportage in our country, although to a more limited extent.

In the meantime, different trends at the heart of French Protestantism resulted in the formation successively of two societies, the French and Foreign Bible Society (Société Biblique Française et Etrangère), founded in 1833, and the Bible Society of France (Société Biblique de France) which replaced the latter in 1864. And so, since that period and up until the last World War, there existed side by side in France, on the one hand, two French Bible Societies both with ecclesiastical characteristics; and, on the other hand, the Agency of the British and Foreign Bible Society working on an ecumenical plane and serving all the churches (yet subject to none of them in particular) and the only Society carrying out colportage work.

The war proved to be the starting point of a new stage in the development of Bible work in our country, despite the fact that the Agency of the B.F.B.S. was closed by the occupying powers and the French Bible Societies were in "forced retirement" for want of sufficient resources to carry on their work. Through the impetus given by the UNITED BIBLE SOCIETIES, a Federation of the Bible Societies at work in France was set up in 1946 under the name: French Bible Alliance (Alliance Biblique Française). The establishment of this organisation was the first important step on the road to the unification towards which, after that time, all our efforts were directed and which was achieved this year in the creation of the French Bible Society (Société Biblique Française). The latter, replacing the former Societies, will from now on assume the manifold duties which fall to the lot of every national Bible Society.

How are we going to carry out and extend our work within the framework of this new organisation?

We are not forgetful of the three responsibilities of a Bible Society, namely, translation, production, circulation.

Faced with the remarkable efforts undertaken by our Roman Catholic brethren to give modern editions of the French Bible to their followers, it seemed to us that the Protestant churches, daughters of the Reformation, were allowing themselves to be out-distanced in this respect, and that it was our responsibility to meet their requirements. In order to discuss this whole problem, we arranged recently a meeting of specialists, professors and representatives of the churches and Bible Societies, which gave us the opportunity of determining the needs of French-speaking Protestantism, both for its own members and for its evangelistic activities. The revision of existing versions, the possible preparation of a new modern translation, participation in translation efforts in certain languages spoken in the countries under French administration—all these form the aims of our Society in the important realm of translation.

In another connection, thanks to the production funds put at the disposal of the French Bible Society by our friends of the British and American Bible

Societies, we will in future be in a position to produce in greater numbers the editions we need and to develop the circulation of the Scriptures by colportage and all the modern publicity methods.

Finally, there is the Society's work of distribution which—despite the difficulties caused by recent events—continued until last year to make progress and which we shall pursue not only by means of traditional colportage (which, it must be recognised, is daily becoming more unprofitable), but also by new methods which our committee for publicity and circulation is at present engaged in working out. In fact, we believe that the modern publicity methods already so successfully experimented with in limited spheres, will have to be used more widely if we are to establish contact with that great mass of our contemporaries who know nothing whatever about the Bible and its message and among whom it is our responsibility to preach Jesus Christ.

In order to carry out this work and to render it more effective, we are anxious to ensure the closer association with us in the task of the different churches and Christian communities which have their roots in the Word of God. For this reason we engaged recently an additional fellow-worker, a secretary with particular responsibility for the development and extension of relations between the churches and the Bible Societies. By acquainting the churches with our work, by securing more effective support from French Christians, by enlisting them to a greater extent in the evangelistic effort, we would certainly be providing the means of making the biblical renewal in French Protestantism a deeper reality.

III.—In Belgium

P. Caufriez

BELGIUM IS A SMALL COUNTRY comprising only 30,500 square kilometres. Its density of population (there are 9 million inhabitants) is the greatest in the world: 285 people per square kilometre. Its network of railways is also the most densely concentrated in the world and it has the highest agricultural yield per hectare.

Belgium forms a crossroads. Formerly she was the crossroads for armies on the march, which earned her successive military domination by the Spanish, French, Austrians, Dutch and Germans. When, in 1830, Belgium proclaimed her independence, she had inscribed at the head of her constitution: "Every Belgian a king in his own home". It is no doubt because of all the pressures to which the Belgians were submitted earlier on, that to-day they are a stay-at-home people, liking to surround their houses by high walls, fond of bantering and somewhat undisciplined!

This tiny country is equally the crossroads of two cultures, the meeting place of two languages and two different races: the Flemish group in the north and the Walloons in the south. Under the cover of national institutions, whose emblem is "Unity is Strength", vigorous autonomy is maintained in the local communes and provinces. There is an undying spirit of independence and a narrow provincialism. The mentality of people may differ markedly from one region to another.

On the religious level, Belgium—formerly a hunting ground of the Inquisition—is distinguished by the fact that the Roman Catholic Church has always managed to retain the backing of the political powers. The new constitution of 1830 proclaimed religious liberty and accorded equal rights to the Roman Catholic and Protestant faiths. The Catholic political party succeeded, however, in preserving the preponderance of the Roman Church in many spheres (the press, schools, professions, etc.). Since other political parties have acquired greater influence, however, one section of the population has broken away politically from the Church, although still maintaining in many cases (although this may seem quite contradictory) the traditional religious customs. The Bible, for so long 'forbidden' to the faithful, is now almost unknown or is the object of stubborn misunderstandings. The biblical renewal which is now beginning to spread among the Roman Catholic churches, is still coming up against the effects of former prohibitions.* Not long ago (in March, 1960) a colporteur was selling a Bible to a servant-girl: knowing that her employers would never allow such a book in their home, she asked the colporteur to leave it at the house of some friends, where she could go and read it without restraint!

The Protestant churches, only seven in number in 1830, exceeded a hundred in 1914, that figure being doubled between the two Great Wars. The total number of Protestants of different denominations is now estimated at 1% of the population.

Bible colportage has played an important part in the Protestant advance. The parishes and congregations that owe their existence to it are numerous. The different Protestant organisations all had colporteurs at work for them during the last century. The missions which were established in the country after the first World War also used Bible colportage to a great extent as a means of conquest. The British and Foreign Bible Society, the National Bible Society of Scotland and the Evangelical Society of Geneva (Société Evangélique de Genève) also had their own colporteurs at work, for the most part half-time, alongside these other colporteur-evangelists.

The Belgian Bible Society, founded in 1946, took up on its own account this varied biblical activity. In this way it was possible for colportage to be followed through at closer range and for exchanges to be carried out, on a national level, between Flemish and Walloon colporteurs. A Bible depot was set up in Brussels and this was very soon provided with a special edition of the New Testament for colportage. This was followed in 1950 by an edition of a pocket Bible with parallel references. The newly-formed Belgian Bible Society organised visits to bookshops and set up a programme of Bible exhibitions in the principal towns of the country: these two new activities contributed to some extent towards raising the curtain of ignorance that existed with regard to the Bible. On many an occasion the Belgian Bible Society, which includes representatives of all the principal evangelical organisations of the country, is able to bring to pass closer collaboration between the churches. Indeed, the Society to-day provides the broadest 'platform' for meetings between the different denominations.

In 1954, the number of full-time colporteurs was increased to five in Flanders and five in Wallonia. This team was rapidly completed by the addition of an Italian colporteur to work in the country's four mining areas and another for

*The Monastery of Maredsous has recently published a brochure entitled " Catholic Objections to Bible Reading."

the German-speaking regions and the Grand Duchy of Luxembourg. These Bible missionaries are provided with vans for which they pay monthly instalments and of which they become the owners after five years. Several of these colporteurs have received the diploma of the Bible Institute, while others are self-trained men or have taken the colportage courses in Geneva.

Colportage work in Belgium is very costly because of the time involved in carrying on long conversations with the people who are contacted. The sale of a 75 Fr. Bible or a 1.25 Fr. Gospel, for instance, can cost the Society as much as 40 or 50 Frs. in salary, travel and other costs.

The Belgian Bible Society's activities also extend into other spheres: the publication and despatch of Scriptures within Belgium and abroad, Bible exhibitions, Bible stands at trade fairs, church conferences, participation in joint ventures with the French Bible Society and the Swiss Bible Society (notably retreats for colporteurs, the colportage manual, a joint catalogue, etc.).

The organisation of the work is undertaken by a General Secretary who is aided by an assistant general secretary with special responsibility for work in Flanders. They are guided and supported in their task by a Council of seven members, which acts as the Executive for a larger General Assembly, on which are representatives of the main denominations and areas of the country.

IV.—In Switzerland

H. L. Henriod

THE BIBLE MOVEMENT in the French-speaking countries of Europe has its common origin in the Reformation of the 16th century. It bears witness in particular to John Calvin, the Frenchman who made Geneva a bastion of the Reformation and a powerful centre for the transmission of the Bible across the world.

Already in the 12th century, Pierre Valdo—a rich merchant of Lyons—had the New Testament translated into the language of Provence, sending his disciples out two-by-two to read the Gospels and preach to the people. It was his followers who, 400 years later, refugees in the mountains of Piedmont (to-day the centre of the Italian 'Vaudoise' Church), were responsible for the printing of the Holy Bible at Serrières (near Neuchâtel) in 1535; it was Calvin who wrote the preface to Olivetan's French translation of this Bible. For centuries this was the Bible of the Huguenots. It was brought to them secretly, at the risk of their lives, by the first "packmen" or Bible colporteurs, who received their supplies from Neuchâtel, Lausanne or Geneva.

*

The population of French Switzerland, that is to say the French-speaking part of the country, to-day amounts to about a quarter of the total for the 22 cantons of the Swiss Federation, each of which has its own particular institutions. These French-speaking cantons, which border on France, have a predominantly Protestant population. Along with a language and culture shared with France, these cantons also share a common religious heritage with the French Protestant minority. The same holds good in respect of the Belgian minority of the Reformed

faith. However, this is not to say that the French-speaking Swiss are any less closely linked by a common historical heritage and confederal solidarity (which finds expression in the Swiss national life) with their German, Italian or Romansch -speaking compatriots, or by the great kinship which they share with their cantonal churches. We meet with this federalism again in the Swiss Bible Society, as well as in one of its constituent members—the Evangelical Society of Geneva (Société Evangélique de Genève).

*

The EVANGELICAL SOCIETY OF GENEVA "acknowledges only one rule of faith: to know the Bible, thus remaining faithful to the spirit of the Reformers" ..... "Ecclesiastically neutral, the Society collaborates in the evangelistic efforts of the churches born of the Reformation .... and thus also with the UNITED BIBLE SOCIETIES and the Bible Societies which are connected with that organisation. It is a member of the Swiss Bible Society".

The Society is directed by a committee of about a dozen members, lay and clerical. Its President is Pastor Alain Perrot and its Director—who is at the same time President of the Swiss Bible Society—is the writer of this article.

Since 1831, the date of its foundation, the Evangelical Society has carried on the tradition of Bible circulation established in past centuries, which provided France with hundreds of colporteurs. A good many present-day parishes of the Reformed Church of France owe their origin to groups won over to the evangelical faith by these colporteurs of former times. The Evangelical Society, in collaboration with the General Secretary of the French Bible Society, now carries on the same task through the ministry of two full-time colporteurs at work in the Paris area. The Society is also responsible for supplying with Bibles and other biblical literature about 15 voluntary colporteurs (lay and clerical) working in other provinces of France. Various joint projects have been worked out between the Bible Societies of France and Belgium and the Evangelical Society of Geneva. For some years past the latter has carried out in Geneva itself, and beyond in neighbouring cantons, Bible efforts of which the following are a few illustrations:

The help was enlisted of an independent evangelical group of which the founder, renouncing his professional duties, desired to dedicate himself entirely to Bible distribution, particularly by means of 'Bible kiosks'. He became an agent of the Evangelical Society. In agreement with the authorities of the Reformed Church of Geneva, a **Bible kiosk** was set up near the Wall of the Reformers in the Jardin des Bastions, which is often visited by tourists; a **Bible stand** was likewise placed at the entrance to the cathedral on the occasion of Calvin's Jubilee in 1959. They both met with the success anticipated, both in the conversations to which they gave rise and in the sales effected. Bibles, New Testaments, Gospels, were distributed freely in various languages, not only those of western Europe, but also Hungarian, Greek, Polish, Russian—and even Arabic, Hebrew and Persian.

The Evangelical Society has collaborated in yet another way with the evangelical churches of the cantons of Neuchâtel and Geneva—first, by putting its agent *at the disposal of their parishes* for 10 to 15 days at a time; then, since the autumn of 1959, by seconding another agent for door-to-door visiting and Bible distribution in the area of these parishes. These visits are prepared for and are carried out in close contact with the local pastor and with the encouragement and prayer support of the parish council. Six parishes have enjoyed these experiences. The visits showed to what a large extent families in the urban areas which are registered as Protestant, are without any real link

with their place of worship or parish; whereas in country places the visit of the Bible missionary, announced in advance by the pastor, was welcomed in almost every house in the village. In the latter case, the missionary also had the opportunity of addressing school children, of coming into contact with those living in isolation on the mountain which looks down on the village, of conversing with those estranged from the Church, as well as with members of the "sub-Christian" sects, all of whom are refractory when it comes to the pastor's visits!

The Evangelical Society also directs its activity towards YOUNG PEOPLE. It encourages, by the supply of Scriptures, groups of young Swiss church people, such as those belonging to the "Gay Vagabonds" who, each year, respond to the request of country pastors in France as well as in Switzerland, to give a performance from their amateur-theatrical repertoire, the next day consolidating the work begun the previous evening, by means of colportage done by the young people working two-by-two.

The Society also took an active share in the organisation of a three weeks' colportage course in Corsica, participating in it last summer through a team of young men and women. The latter returned with a sense of gratitude for having been able to share together such a fine spiritual experience. (This was reported on in Bulletin No. 40)

* * *

The SWISS BIBLE SOCIETY itself has very early beginnings in the cantonal Bible Societies of which it is composed, those of Basle and Schaffhousen in particular; last year the latter celebrated its 150th anniversary.

From a federation established in 1947, with links of a primarily consultative nature, the Swiss Bible Society grew to full maturity in 1955 following the Regional Conference arranged by the UNITED BIBLE SOCIETIES in Boldern (canton of Zürich). At that time the Society had a membership of 11 constituent bodies; to-day it comprises 29 members, of which six are cantonal churches, three of them French-speaking. Their common aim is: "To preach the Gospel of Jesus Christ through the printing and circulation of the Bible and to encourage its reading abroad as well as in Switzerland itself". Linked with the UNITED BIBLE SOCIETIES, the Swiss Bible Society has its central secretariat in Bassersdorf (near Zürich) under the direction of Pastor O. Naegeli. Its committee is elected by an Assembly of Delegates which meets annually at the invitation of one of the constituent members. Its minutes and other publications, among them the "Bible News Sheet", are produced in German and French.

*

The Swiss Bible Society, still young and supported by the churches and member Societies that constitute it, already receives more than half of its financial resources from individual donors.

The Evangelical Society of Geneva and the Swiss Bible Society find in the fellowship which binds them to Bible Societies in other countries, enrichment and stimulus in the particular tasks which devolve upon them both.

*

Whether it be in Switzerland, in Europe, or beyond the seas, in a world more and more swamped by techniques and the discoveries of human knowledge which blast apart the bounds of existence of both man and society, it is essential—is it not?—to ensure that man, wherever he may be, rediscovers or learns the only message which transcends the centuries, that which is to be found in the Word of God.

Grenoble, May 1960 -

Conference for Bible Societies and Churches in Latin-European Countries

J. M. Alexander

THOSE WHO ATTENDED the U.B.S. conference in Grenoble received a most cordial welcome from M. Jean Blumenthal, the very active Secretary of the French Bible Committee and from the members of the French Protestant Church and the French Bible Committee. On the first evening of the Conference we were given a reception by the Ministers and members of the Reformed Church in Grenoble. At the Church services on the Sunday, and at the public meetings on Monday and Tuesday nights, we were received most cordially. We were enchanted when we were taken by the local Church folk on a coach tour through the Chartreuse district. From the heat of Grenoble we were taken to the pine-woods and snow of the Col de la Charmette. We proceeded along a wonderful mountain road, carved out of the steep hillsides, and which offered fresh views of forests and flowers, of peaks and crags, of waterfalls and gorges at every bend. Then we came to the Grande Chartreuse Monastery, founded by St. Bruno in the 12th century, and now in itself a great advertisement for the Roman Catholic Church. On again, till we came to the very modernly decorated Church of St. Pierre in Chartreuse, with a parish priest in charge who was alive with enthusiasm for his Church and for the message it had to offer to the world.

Grenoble itself is a city of some 150,000 inhabitants, possessing amongst other things an annual fair, a museum, a university and a military Academy. Each delegate was supplied with a map and numerous local publicity pamphlets. We were impressed with the wealth of French history that lies behind the street names, and even more we were exalted by the wonderful views of mountains that met our eyes at the end of every main road.

For the Conference there were some 75 delegates drawn from all parts of the world. The majority, however, came from the Latin European countries—Belgium, Switzerland, Italy, Portugal, Spain and France. Meals were taken in a restaurant where we were able to enjoy fellowship together without a sense of hurry.

Each morning we began the day at 9.30 with worship in the Parish Centre, led by one of the French-speaking ministers. The opening worship was led by the veteran President of the French Bible Alliance, Pastor Marc Boegner, who also conducted the closing public session of the Conference, when he spoke on "The Impossible Obedience to the Word of God".

The main theme of the Conference—the importance of the Biblical Renewal—was introduced in three great addresses—the first by Professor Martin-Achard of Geneva, on the revival of real interest in the Bible (Biblical Renewal) in the Roman Catholic Church and among its members; the second by Pastor Jean Barral of the French Bible Committee in Paris on the biblical renewal in the Protestant Churches; and the third by Mlle. Suzanne de Dietrich on the importance of the Biblical Renewal for evangelisation. The addresses were given in French, with summaries and running translations in English (and sometimes also in German). Professor Martin-Achard presented us with the challenging

fact that the Roman Catholic Church (unlike that Church before 1517 of which we hear so much in our theological colleges) encourages its members to study the Bible, albeit under the guidance of, and in the versions approved by, that Church. They have produced attractive modern translations such as the Jerusalem Bible of France, the colloquial Maredsous translation of Belgium, and Father Knox's English version. These versions are annotated and are bought by Protestants as well as Catholics, and the Protestant Churches are now being faced with a Roman Catholic Church whose members are becoming familiar with the Scriptures and who know the interpretation they have to put on certain critical passages.

When, under the guidance of Pastor Barral, we turned to consider the situation in the Protestant Churches, we realised afresh that the Bible, as the eternal Word of God, cannot be a static book in the Church; all versions of it have to be renewed, adapted to the language of each century, of each generation. In the hands of the Church, God's Word—when distributed, preached and lived—is the best instrument for the evangelisation of the world.

We came on Monday to the third part, when Mlle. de Dietrich spoke of the Bible as the book in which we meet the living God working out His plans, speaking through the prophets and revealing Himself in His Son. As such, its importance cannot be exaggerated, and we as its translators and producers and circulators have a share in a work which demands everything from us.

This theme was carried on by Professor Georges Crespy of Montpelier University, in a public lecture given in the Municipal Concert Hall on "The Bible and the Man of To-morrow". He spoke for over 80 minutes without a note, and yet every point in his well-ordered address was brought home vividly with powerful illustrations.

Earlier in the Conference we took part on Sunday in the morning service at the Reformed Church. The Sacrament of Baptism was celebrated, and the whole form of the service was interesting—new, and yet familiar, because it was based on the Bible. The sermon was preached by Pastor Henri Eberhard of Paris. He had been a young man in the French army at the time of the terrible struggle at Verdun in 1916: he had been through the mill again at the hands of the Gestapo during the "Occupation". He had found light for his path in God's Word, and the text of his sermon was Psalm 119, 105. There we have our hope; its Good News is not always easy to understand; it may seem foolish and weak, but through it God has shown His love for us and can transform us by His power.

On three mornings the opening worship was followed by an hour's Bible Study. There were two groups, one in French and one in English, each studying first Jeremiah 20, 7-13; then John 5, 31-43; and then (in French only) I Thess. 1, 2-10). For us in the English group, led by the Bishop of Bradford and the Rev. Edwin Robertson, this Bible study was one of the most rewarding parts of the whole Conference. Jeremiah came alive, that prophet than whom there was none less sure of himself but more sure of His Word. His words spoke to us, even as did the words spoken by Jesus, when He was faced with questions after healing the sick man at Bethesda on the Sabbath day. The Scriptures bear witness to the love of God if we are willing to listen, and in obedience to follow Him.

We also broadened our horizon and our knowledge by hearing of Bible Society work in Africa and in Asia, in South America and in Europe. Dr. L. E. Holmgren (and later the Rev. T. Miyakoda) spoke of the great distribution of Gospels in Japan by colporteurs trained for their work. Mr. C. H. Morris spoke

of the great progress of the Gospel in Brazil, where the demand for the new Portuguese Bible outstrips the supplies of paper and the capacities of the presses. The Rev. M. W. Booth spoke of the work in the Rhodesias and Nyasaland, Mr. Marthinson of the work in the Congo Basin. Dr. A. Rodriguez spoke of the task in Cuba and other Spanish-speaking countries. Mr. J. S. S. Malelu, the President of the Bible Society of India and Ceylon, told of new demands and new printings in India. We saw a number of modern illustrations, some of which are being used by a publisher in Lausanne in new editions of the Bible in French. Mr. K. Uhl spoke of Austria; Dr. W. Zimmermann, of Germany; Dr. W. Lutjeharms, of Belgium, and so we went from country to country.

One was conscious indeed of belonging to a brotherhood where there is no colour bar, where there is neither Jew nor Gentile, barbarian, Scythian, bond nor free. An interesting ceremony was that in which our only African member was presented with a copy of the newly-published Bible in Bamileke by those who with him were responsible for its production. This realisation of the universality of the Church, of the universal need for God's Word, must have been a great source of encouragement to those from the Latin European lands where the Roman Catholic Church so often keeps a very restraining hand on the freedom of the people to read and hear God's Word. This conference served, I think, to widen the horizon of those in such countries, and to bring home to those in Protestant countries some of the difficulties experienced in non-Protestant countries, and to give to all a new sense of fellowship in the service of our Lord.

Nearly the whole of the closing day of the Conference was taken up with the preparation of a summary of the Conference's discussions and resolutions. M. Olivier Béguin presented a draft, which was amended, and re-amended, contracted and expanded again, and all through the General Secretary was patient, persuasive, purposeful and polite. His smile, and the kindness of himself, of Mme. Béguin, and of their staff, helped not a little to make everyone feel at home all through the Conference.

The conference offered a newcomer like me a great opportunity of meeting with those engaged in the same "business" in other lands. Even if we had no meetings, it would have been worth-while for these contacts, for these opportunities of sharing. There was a real fellowship in jokes and music and stories as well as in prayer and Bible study. As one born in India I greatly enjoyed my fellowship with those from India and the Far East. As one who has served in Nyasaland, I missed (particularly at the U.B.S. Council meeting) the presence of any African accustomed to speak and share in the discussions in English, but as the Rev. J. T. Watson wrote in the previous issue of this *Bulletin*, "It is in our hearts to do this thing". As one who has been a parish minister in Scotland it was brought home to me how greatly we in Scotland and the West need to let God speak to us through the Bible. We may well all take for our watchword the familiar call, "Let us hear the Word of God".

The culminating point for me in the whole Conference was the Communion service, conducted by Pastors A. Perillard and M. Descamps—a service in which Anglican, Presbyterian, Methodist, Baptist, Lutheran, Salvation Army, Pentecostalist, Seventh Day Adventist and Brethren shared together in the communion of the Body and Blood of our Lord. The usage of the French Reformed Church was followed, in which the participants came forward in groups, standing round the Table, the pastors bringing the elements to each in turn. So we went forth at the close strengthened with the Bread of Life.

Findings of

U.B.S. Conference for Latin European Countries

Signs of biblical renewal

1. We have noted with interest and pleasure the many signs of biblical renewal in the Roman Catholic Church. We believe that such an evolution cannot but contribute to the spiritual enrichment of the members of that Church and to the possibilities of a fraternal dialogue between Protestants and Catholics, even if, from the Protestant point of view, the possibilities of this biblical renewal seem limited by the strict control under which it is kept to-day.

We recognise that because of its dynamism, the variety of its expressions, its intense efforts to use the language of to-day, the depth of devotion which inspires it, in the same way that it also inspires the liturgical renewal, the biblical renewal in the Roman Catholic church forces the other churches and the Bible Societies to examine themselves very seriously.

It is also with joy that we have considered the many evidences of a biblical renewal in the Protestant churches. But we have also been made aware of less encouraging signs: the first enthusiasm seems to fade, interest often remains superficial and begins to wane, or again seems incapable of reaching the masses and of expressing itself in dynamic missionary action.

Need for total biblical perspective

2. We have recognised again the fundamental importance of the Bible for the life and the spiritual health of Christians and of Christian communities. Speakers and participants at the conference have underlined the necessity for an increased effort in order to develop amongst the people of the Protestant churches an understanding and better use of the Holy Scriptures. It is in the Bible alone, by means of its message illuminated by the power of the Holy Spirit, that modern man—that is to say, the man of to-day and of to-morrow—can discover or rediscover his true place in the world and in the plan of God.

Once more we have contemplated this vast scene of biblical witness. We have noted that the Bible can speak the language of God directly to the least trained, the simplest of people, often even without the intervention of any human witness. To every one who seeks to read the Bible in a receptive spirit, the Bible brings an immediate message. But at the same time, with deeper knowledge of it—after this first contact—the Bible holds in store for all who study it and explore its depths, the wonderful and joyful possibility of seeing unfold before their eyes the tremendous perspective of God's plan. It is within this framework that each individual revelation is recorded to which, in its immediacy, the reading of the Bible can lead. If the Bible calls for personal conversion and sustains the believer who reads it regularly, it is also true that an understanding of it presents to the reader a total view of the world and of history, as the demands of God concerning the community and social life of men. To be fully effective, Bible reading must become sensitive to this total dimension of biblical perspective.

To be fully fruitful and enriching, it must be done with a consciousness of the fact that God reigns over the world as well as over our individual destinies, that our personal life as Christians cannot be separated from the total plan for the salvation of men.

Adequate editions required

3. It has seemed to us at this conference that if we are to guide men to-day in this dual perspective of the individual and corporate message of the Scriptures, and to help them to understand the unity between these two aspects of the message, we must make available to them editions of the Bible which, by using suitable methods, make this easier for them and help them to rediscover God's purpose, which the pressures of modern civilisation have caused them to forget. Our conference has not felt called upon to say who amongst the Bible Societies or churches should assume responsibility for providing annotated editions of the Bible. It has, however, been almost unanimous in recognising that, in view of present conditions, such editions are indispensable. It has seemed to us that even in the production and distribution of the Gospels and other books of the Bible, the universal dimension of God's plan should be reflected in an appropriate way, thus making it clear that the portion being offered has its full meaning when read in relation to the rest of the Bible.

We are convinced that the Church as a whole, the community of all believers, must help the faithful and those who have not yet accepted personally the sovereignty and Lordship of Christ, to discover in the Scriptures, as well as in the outward activities of the Church, the witness which they give to the Lord and the message they contain for men. The Church can do this through its many different organisations and by making use of all the modern techniques available—radio, press, cinema, correspondence courses, camps, dramatic art, exhibitions, etc.

One of our immediate priorities, it has seemed to us, is to try to bring about a better knowledge and understanding of the Bible. We are guilty of unfaithfulness to God's purpose if we fail to give all our attention to His Word, examining and studying every aspect of it, including its relation to the historical setting in which it was written. It is unfaithful to be satisfied, on one's own account as well as for others, with a superficial reading of the Bible, however enriching and inspiring that may be.

It therefore seems to us essential to encourage and develop the production, reading and study of: commentaries, Bible dictionaries, glossaries, introductions to Bible reading, illustrations and other means of promoting the understanding of the Bible. We believe this material should be available to everyone and should be uniform in aim and orientation, however varied in methods, techniques and intellectual standard.

The aim of "biblical culture"

4. But we recognise also that biblical culture (efforts to increase knowledge and understanding of the Bible) cannot be an aim in itself. It remains a means. Its aim should be to equip the Christian better for his missionary task in the world. We would stress emphatically our conviction that every Christian is a missionary, an instrument in God's hands for conveying to men the good news of His forgiveness and the assurance and vision of His eternal plan. The increased understanding of the Bible that we advocate should lead to an increased desire

on the part of the faithful to make known to the world the immensity of God's love, its universality, its reality and its totality. Inversely, we believe that only men rooted in a serious knowledge and understanding of the Bible can be faithful and competent witnesses of God's love and capable of helping non-believers to discover for themselves in the Scriptures the spiritual nourishment to which we wish them to have access.

It is in this perspective also that we see the task of Scripture distribution. We recognise that the work of the missionary distribution of the Scriptures forms part of the missionary action of the Church. The distribution of the Scriptures, accompanied by the oral witness of the colporteur—whether he is engaged full-time in this ministry or does it only occasionally—is an essential means of evangelisation. It arises from this that a zeal for Scripture distribution is also a consequence of all biblical knowledge when fully understood.

For this reason we are unanimous in wishing that as solid a biblical education as possible should be given to all colporteurs. To have the Bible distributed by people who are unable to make known its importance, its riches and its total meaning seems to us to render fruitless all the efforts towards the production and distribution of the Scriptures and can result in bringing the Bible into disrepute in men's eyes.

Co-operation and planning in distribution.

5. Furthermore, it has also seemed clear to us in this realm of Scripture distribution that the closest collaboration should exist between Bible Societies and local churches. The distribution of the Bible as missionary witness is the affair of the Church as the body of believers. Like the pastor, the deacon, the missionary, the evangelist and others, the colporteur can only achieve the fulness of a truly fruitful service if he is supported by the community, the local church, if he can work in complete collaboration with its members, and if he acknowledges himself to be, and is acknowledged as, a member of the team of responsible believers in a place and an environment given for proclaiming the sovereignty of Jesus Christ and salvation by His blood, His cross and His resurrection.

Yet again we believe that the missionary distribution of the Bible cannot and should not remain the prerogative of specialised colporteurs. It is incumbent on the community of local Christians themselves to engage in it, the task of the specialised colporteur being either simply to train others in this activity or to be a pioneer in areas in which the church has not yet taken root.

This collaboration seems to us the more necessary when we recall that the Bible is the work of the people of God and that its message can only have its greatest dimension and fullest value when it is understood in its living relation with this people.

In our view individual witness retains all its value and richness. It is one of the essential conditions of the spiritual life of believers. But to achieve its greatest fulness and significance this witness should be included within the context of the collective witness of the local as well as the universal community of believers. The same applies to the work of colportage and Bible distribution, which becomes considerably more effective if carried out within the framework of a collective project, of a missionary campaign in which all the Christian community are taking part. From this point of view therefore we advocate also a much closer

contact between churches (local, regional and national) and Bible Societies than at present exists. It is incumbent upon our churches to try to see more clearly how Bible distribution can be integrated in the work of evangelisation and to ask the help of the Bible Societies. The Bible Societies from their side should be more active in making their presence known and should try to discover ways in which they can make their ministry more effective and more sought after within the wider framework of the evangelisation of the world.

Towards this end it seems to us desirable to commend to the Bible Societies that they consider the formation of centres of information and documentation which could respond to the enquiries of churches wishing to deepen the biblical understanding of their members and to enlist them in the work of Bible distribution.

Similarly, the organisation of youth camps for Bible study and for training in Bible distribution also seems to us a suitable activity for encouraging closer co-operation between Bible Societies and churches.

Finally, we wish to express here our gratitude to God for His grace given to us in Grenoble in enabling us, in all our diversity, to meet together under His Word and in His presence. This conference has been an opportunity to get to know and to understand one another better. It has also enabled us to build a number of bridges between our respective preoccupations as representatives of churches, theological faculties and Bible Societies. We "know" thus—that is to say, we think and believe, c.f. I Thessalonians 1-3—that God has used these days for the service of His church and in all humility we give thanks to Him for it.

In the Service of the Bible for 250 years

adapted from article by
J. Adler in Evangelische Welt (vol. 14, No. 10)

Significant encounter

THE CANSTEIN BIBLE INSTITUTION, the oldest organisation in the world in the Bible Society tradition, celebrated its 250th anniversary on May 22nd and 23rd in Bielefeld, Germany. The origin of the Institution's work may be traced mainly to the encounter between three men, early in the 18th century.

Philipp Jacob **Spener** came to Berlin in 1691 as provost of the Nikolai Church there. He was author of the well-known *Pia desideria*, issued in 1675—a manifesto appealing for a spiritual revival of the Church, and which served more or less as the charter of the pietistic revival of the early 18th century in Germany. Amongst other points the manifesto included the plea: "that one should be concerned to provide a more abundant supply of the Word of God for our people".

A few years later a young nobleman, Carl Hildebrand **von Canstein**, came to live in his neighbourhood. Still suffering from the effects of a serious illness, this young man was released from military service and was faced with the question of how the vow made on his bed of sickness, to serve God for the rest of his life, should determine his future life.

At the same time August Hermann **Francke,** father of the influential Halle pietism, had settled down in Halle, with the help of Spener. There he began battling against the philosophical-dogmatical approach of official Lutheran orthodoxy, pleading for earnest Bible reading and study, calling for true conversion and for the fruits of the Spirit to be manifested in the life of the Church, and establishing his well-known Orphanage, the core of a whole chain of social institutions.

It is through Spener, who was to die shortly after, that Canstein became acquainted with Francke. The plans of this man, who was strong in faith and full of energy, seized hold of him; he placed himself at Francke's disposal. From their many encounters and perhaps even more through the continuous exchange of correspondence which took place between Berlin and Halle, a deep friendship grew up between the two men which was only to be broken by Canstein's death in 1719.

A cheaper Bible needed

At that time the Bible was an expensive book, published for profit by commercial printers. No renewal in the life of the Church could be sought without first making the Bible available to the poor as well as to the wealthy. While still in Erfurt, where he was pastor before coming to Halle, Francke had concerned himself with the circulation of the Scriptures. It was therefore not surprising that soon after he had arrived in Halle, the production of cheap Scriptures was incorporated in his "programme". He wanted each family in his church to have at least a New Testament, and if possible a Bible in their home. Towards that end he proceeded in 1702 with a first edition of the Bible. But the traditional method of printing was too expensive. What was needed was a capital

fund big enough to enable the publisher to buy sufficient type to print the whole Bible and keep the composition standing (a method already tried in Holland, a few years earlier, for an English Bible).

Informed about these plans by the people in Halle, Canstein circulated a brief memorandum at the end of March, 1710, to the leading citizens of Berlin ("A modest proposal as to how to provide, at a low price, the Word of God to poor people for their edification"), in which he appealed for gifts for this Bible printing. The response was not exactly encouraging, and Canstein therefore had to gather together considerable sums out of his own resources. On October 21st, 1710, at the orphanage in Halle, a Bible publishing and printing institution was established, which was later to take the name of Canstein Bible Institution, in memory of its main financial sponsor. Until the end of his life, Canstein continued to contribute towards the work of the Bible Institution.

The first concern of the leaders of the Institution was to produce the most satisfactory text. After careful study, the Stade Bible of 1703 was chosen and reproduced, after comparison with the original Luther's editions. In 1712 the first New Testament appeared, and in 1713 the first Bible. This book, which was smaller and more manageable than previous editions, with no pictures, no dedication to a patron, etc., was reprinted year after year, always in a larger edition than the previous one. It was not intended to embellish a bookshelf, but was meant *to be read.* To this end it included an introduction by Francke, giving advice on how to read the Bible with profit—practical advice which could still be printed to-day without alteration.

As the exchange of correspondence shows, Canstein took a keen part in the quickly growing work, and established a Bible depot in Berlin at the same time as a branch of the Orphanage bookshop. In other ways, too, he made every possible effort to promote the distribution of the Scriptures. When Canstein died in Berlin, in 1719, he left an institution to Francke, which was suitably equipped to make it easier for every person, even the poorest, to have access to the Word of God. In these less than ten years 100,000 New Testaments and 80,000 full Bibles had already gone out to churches and individuals.

All through the 18th century the Canstein Bible Institution continued to produce and circulate large quantities of Scriptures, in spite of many difficulties due to a large extent to the many wars which darkened the second half of that century. By 1800 the Canstein Bible Institution had issued no less than 2,770,000 Bibles and New Testaments. Its work had even reached beyond the borders of Germany. Indeed, Canstein's plans for the production of Scriptures in non-European languages never came to fruition. But the Institution—following in the steps of Francke who, as early as 1709 and 1710 had himself produced a New Testament for the Bohemian Church and an ancient and modern Greek diglot edition of the New Testament—issued in the seventeen twenties its first edition of the complete Bible in Polish and Bohemian.

Again at the beginning of the 19th century many editions were printed by the Canstein Institution when, through the initiative of the British and Foreign Bible Society there grew up in Germany an abundance of Bible Societies. These did not want immediately to undertake the risk of engaging in their own Bible printing but drew upon the supplies of the Canstein Institution in large quantities. In this work energetic help came not least from the friends in England, especially in the needy times after the war of independence, when the prices of paper rose steeply and made all estimates irrelevant. Continual technical improvements in printing made it possible for the printing works to satisfy the increasing demands,

and when the Canstein Bible Institution celebrated its 200th anniversary, it could look back upon a production of seven-and-a-half million Bibles and New Testaments.

The work of Bible revision

However, what made the name of the Bible Institution most widely known in the second century of its existence was the work on Bible revision. After Luther's death his translation was left more or less at the mercy of the business houses, who had the presumption to introduce "improvements" according to their discretion. The corrected text of 1710 had already been a first step to break with this anarchy. A critical edition of the Luther Bible of 1545 led one step further. That edition also gave all the variants of Luther's own hand which he had introduced in the previous editions. It took sixteen years of intensive work, until that critical edition could be published, in 1855: seven volumes entitled, "Dr. Martin Luther's Bible translation critically revised according to the latest original edition by Dr. Heinrich Ernst Bindseil and Dr. Hermann Agathon Niemeyer". The "Bindseil-Niemeyer", as this edition was soon called in academic circles, formed the best basis for the revision of the Luther Bible which the representatives of the German Evangelical Churches decided upon in 1857. The Canstein Institution was commissioned to undertake the work, on account of its constant preoccupation with the text and distribution of the Luther Bible. The Society accepted and appointed a committee of professors and practical theologians. The fruits of their years of work were embodied in the so-called "trial Bible" of 1883, in which it was made clear, through the use of different types, in which places the former Luther text had been changed. The critical comments received were then taken into account in a super-revision. In 1892 there appeared in Halle the first edition of the full Bible with the note "Edition revised at the request of the German Evangelical Church Conference".

An end and a new beginning

The work of revision had brought about a close collaboration with the Prussian Bible Society in Berlin. As the Stuttgart Bible Society grew and, after the First World War, became more and more known in East Germany also, on account of its excellent critical works and variety of Bible editions, steps were taken which as far as possible helped to avoid duplication. In 1938 the authorities of the Third Reich dissolved Francke's social institutions. Since the Canstein Bible Society was more or less part of them, it too fell under this ruling. It then joined forces with the younger sister Society in Berlin, and together they were called "The Prussian Bible Society and Canstein Bible Institution". This newly won possibility of working could not be enjoyed for long, since soon after the outbreak of the Second World War the publishing rights of both Societies were cancelled.

After this production came to a standstill. The remaining stocks were for the most part kept in store or were lost as the result of the war. Plates and composition became the victims of the scrap-metal officer. After fruitless attempts to obtain a separate licence for East Germany, the Canstein Institution started up its own work again in 1951 in Witten, Ruhr. Its sister Society, the present Berlin Bible Society (Evangelische Haupt-Bibelgesellschaft zu Berlin) gave initial help in the form of plates. In the meantime it has been possible to offer a small but good selection of Bible editions. The oldest Bible Society in the world lives again and it engages in promoting what Spener, the spiritual councillor of its founder had specially stressed in his *Pia desideria*, "the more abundantly the Word of God dwells among us, the more shall we bring about faith and its fruit".

AUDIO-VISUAL AIDS

I. The position of the Bible Society.

As is well known to the readers of this *Bulletin*, the production and use of audio-visual aids in relation to Bible Society work has been a recurrent concern in U.B.S. circles during the past ten years or so.

Three years ago, the Council recommended the holding of a U.B.S. meeting at which AVA problems would be considered. Further consideration by the Standing Committee led to a postponement of the project pending further review by the Council. In Grenoble, the Council passed the following resolution:

That a consultation on audio-visual aids should be arranged, those participating to be:

(*a*) experts on AVA from the producing Societies;

(*b*) such administrative secretaries as may be required;

(*c*) representatives of Bible Societies needing help in the field of AVA;

such a consultation to take place in relation to a forthcoming meeting of the Standing Committee.

The Bible Societies face many problems in relation to the production and use of audio-visual aids. The cost is prohibitive for smaller Societies, yet material produced by others is often difficult for adaptation for their use. There are differences of outlook, cultural background, types of public. Serious efforts have been made in recent years by the AVA producing Societies to think in broader terms than merely national. *The Leaves of the Tree*, *In the Footsteps of Livingstone*, to mention only two films, have proved acceptable in several different countries and the same is expected of *The Potter's Wheel*, recently issued by the Canadian Bible Society. But the path is full of traps and obstacles and the farther away one is from the cultural environment in which a film has been produced, the less generally useful or acceptable it becomes. Another problem is that of the aims. Whereas the main purpose in the West in producing such material is to strengthen the appeal for funds from present or prospective supporters, in other areas there is, in addition to this, the need to promote the purchase, circulation and use of the Book itself. This is an essential aspect which has hardly been tackled as yet and needs considerable attention if the circulation of the Scriptures is to be accelerated as it should. Finally, many Societies for sheer lack of personnel and funds have to give up almost completely the idea of any wide use of audio-visual aids: yet such Societies are precisely those which are in dire need of AVA methods as they are confronted by the increasing use of such means by other agencies which compete for the minds and souls of men!

As the resolution quoted above shows, such problems were in the minds of those present at Grenoble, when they drew up the categories of people who should be invited to participate in such a consultation. The Council also showed a sense of urgency in the matter. All the AVA

producing Societies have latterly reorganised their AVA departments and appointed new staff. As a preliminary exchange of correspondence in preparation for the Council meeting made clear, the great majority of these experts feel keenly the importance of such a consultation at a time when AVA departments are planning their own policies and future. Some even suggested that the U.B.S. as such should take a more active part and appoint an expert to help in that field, rather than limiting its services to ensuring appropriate consultation. That view, which was also examined by the Council, was nevertheless provisionally turned down pending more serious consideration of the question by the proposed AVA consultation.

Among those consulted in preparation for the Council was the Rev. W. P. Rankin, Acting General Secretary of the Bible Society of India and Ceylon. His most able comment on AVA problems as applying to India and the Bible Society there are reproduced in the following pages as a contribution to the thinking which is now to be done in relation to the preparation of the proposed conference on audio-visual aids. We hope to be able to give space in future issues of the *Bulletin* to other similar contributions. Comment from any others willing and able to find the time to engage in a discussion for which the columns of this periodical are fully open would be very welcome. The use of audio-visual aids is, in a sense, continually experimental. In such a process all those involved can learn a great deal from each other and in this way render their own efforts more fruitful. It is with the same concern in mind that we are now beginning to think in terms of a U.B.S. consultation on audio-visual aids and require the help of all those who feel a responsibility in that field.

O.B.

II. Experience with Audio-Visual Aids in India

W. Park Rankin

Mass Communication through Films

Since World War II the film industry has grown extensively and to-day there are large producing companies in almost all principal cities. According to the *Times of India Directory and Year Book* 1959-60 there are 3,577 cinemas in the circuit of the Films Division. These are scattered all over India and it is also estimated that about 2,000,000 people attend the cinema every day. What do these people see and hear? According to a report of *Caravas,* the Christian Association for Radio and Audio Visual Aid Service, the following facts emerge:

> "Out of a hundred pictures produced in India, 25 would be purely Hindu religious ones; more than 50 would be based on the social and economic problems but always centred round the idea of an ideal Hindu family where the worship of gods and goddesses is made prominent. The impact of these pictures on the minds of 2,000,000 people who see them never can be underestimated".

Indians have become cinema-conscious and many of them attend more than one showing of the same picture. Some of the pictures run for more than 50 weeks. *The Ten Commandments* ran for 33 weeks in Bombay and 34 weeks in Bangalore. Most of the Indian films are a mixture of humour, sarcasm, music and dancing. What a

U.B.S. Competition for Poster and Gospel Cover Designs

I.—Prize Winning Poster entries

COMPETITIONS for poster designs and Gospel covers were arranged in connection with the U.B.S. conference on Bible Illustration, held in Edinburgh, September, 1959.

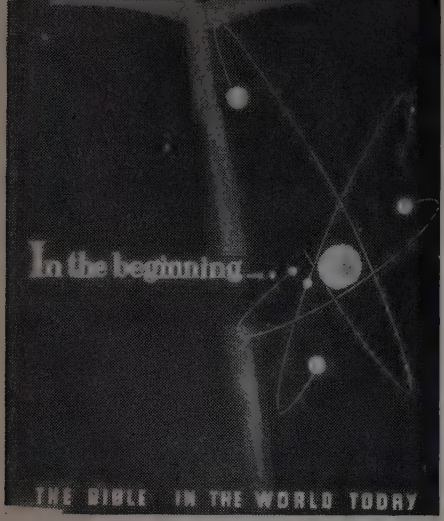
On pages 1 and 2 of this supplement are reproductions of the prize-winning posters and of some of the highly-commended entries in the poster competition. The theme was *The Bible in the world.*

On pages 4 and 5 reproductions are given of the prize-winning entries in the competition for Gospel covers, in full colours (p.3) and in two colours (p.4).

1. *1st prize*: H. HURTER, Lucerne, Switzerland

2 *2nd prize* (equal) J. HAFFMANS, Ede, Holland

2nd prize (equal) E. W. KALLEN, East Germany 3



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II. Other poster entries

4. *Honourable mention*: D. Reisinger, London
5. *Extra prize*: H. Steiner, Zürich, Switzerland
6. *Extra prize*: L. R. Patole, India
7. *Extra prize*: G. Hart, Glasgow, Scotland
8. *Honourable mention*: A. Eitzen, U.S.A.

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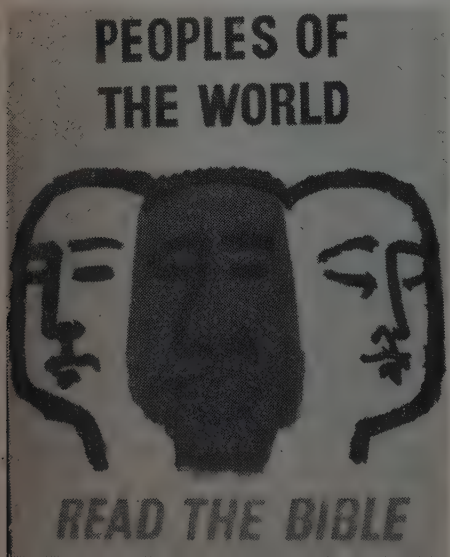
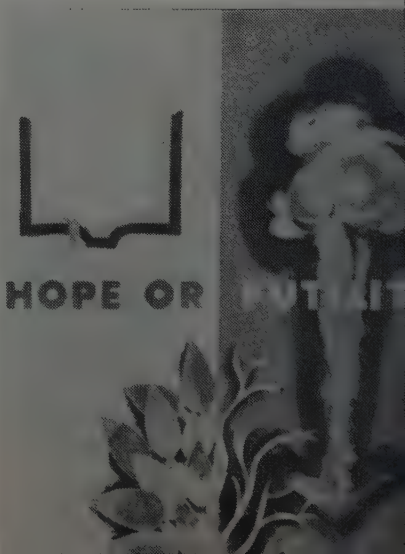
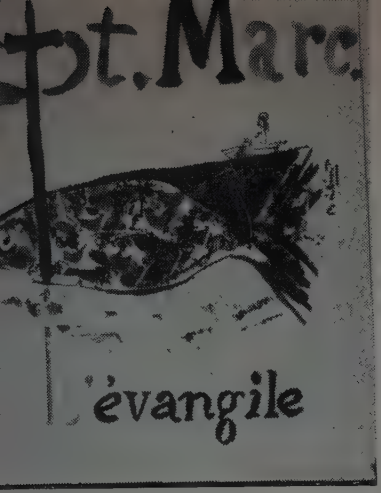
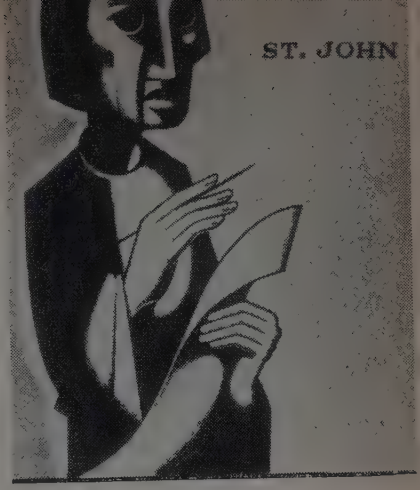








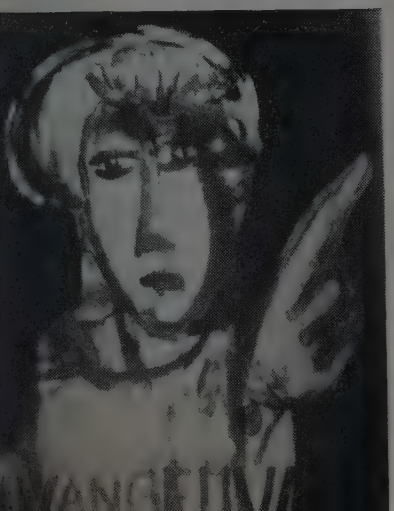
10

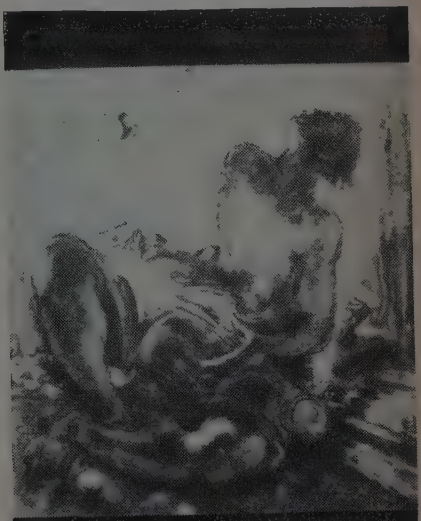
11

. **Entries for Gospel covers**
(Mark and John)
(full colours)

t prize:	A. BALINT, Epinay, France
nd prize:	H. PASCH, Stuttgart, Germany
rd prize: qual)	F. KLAY, Berne, Switzerland
rd prize: qual)	U. FISCHER-KLEMM, Aarg, Switzerland
pecial mention: *Revelation*)	G. RUZICSKY, Paris, France

13





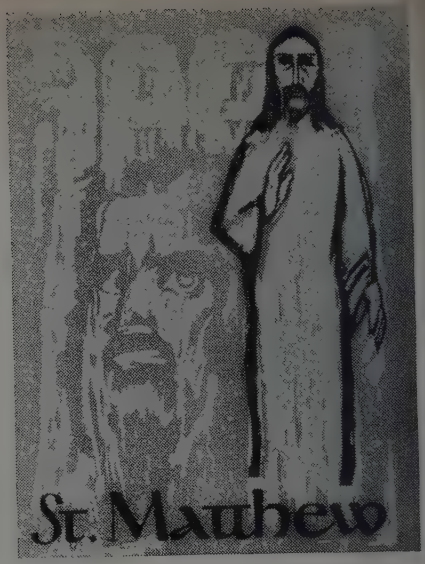
IV.—Gospel Covers *continued*

(two colours)

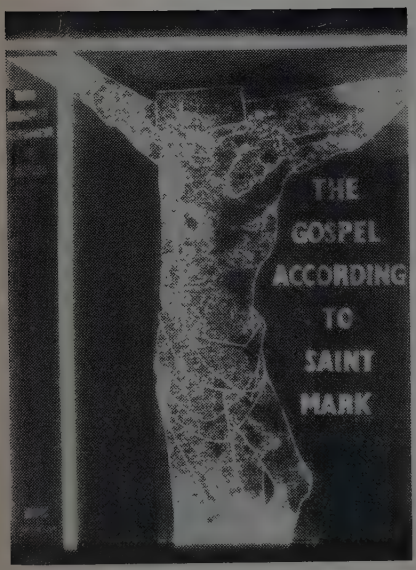
14. 1*st prize*: K. H. HANDRICK, Königs Wusterhausen, Germany

15. 2*nd prize*: J. EASTER, Oxted, England

16. 3*rd prize*: J. SMITH, Glasgow, Scotland



14



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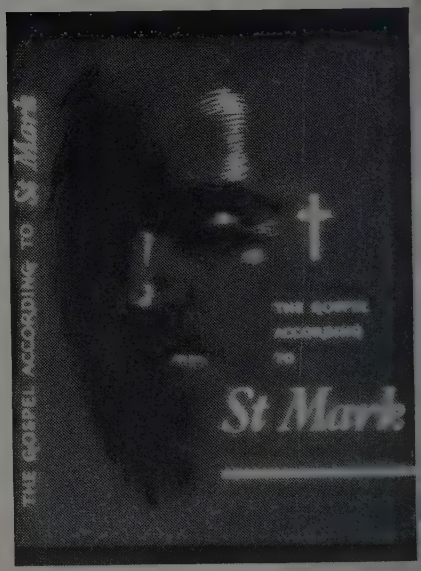

16

picture lacks in drama it makes up in lots of singing and plenty of dancing, and singing and dancing usually convey a message of Hindu religion.

In addition to cinema films the Government of India has, in the last five years, put in circulation many mobile film units, 61 vans and three boats. These are fitted with microphone and loudspeaker, 16mm. projectors and equipment for daylight as well as night shows. The films shown are documentary and educational and deal with such subjects as The Five Year Plan, Health and Sanitation, Education and Agriculture, and Literacy. They visit remote villages as well as those near cities and the result is that many illiterate villagers are now familiar with modern methods as outlined in the above subjects. Films are no longer a mystery to them but are part of their life and work.

Recently fourteen universities have approved the scheme to form film societies under the auspices of the Universities' Film Council. According to the scheme, sixteen outstanding classical and cultural films which have won acclaim in this country and abroad will be shown by these universities through their respective film societies. Of the sixteen films, twelve will be foreign and four Indian. The scheme is intended to inculcate a sense of film appreciation among students and give them an opportunity to view those films which are now shown in commercial cinema houses.

The Church has, more or less, lagged behind in employing this most effective means of communicating its message. The reasons for this are obvious:

(*a*) In the words of J. Z. Nettinga, A.B.S. Secretary: "*These are the most expensive of all audio visual aids*". Not only are films expensive but equipment is much more expensive and very few churches or missions are able to afford either or both. Therefore "the cost factor gives added urgency to the consideration and co-operative production of such aids."

The India N.C.C. Film Unit has built up a very good library of films and film strips. The catalogue of the N.C.C. covers such subjects as Entertainment, Social and Health Education, Religion, including Biblical subjects. Unfortunately, very few deal with "the place of the Bible in the world and its relationship to the missionary task of the Church".

This means that if we are to have Bible Society films there should be "co-operative production of such aids". The question is how is this to be accomplished? Where India is concerned we need a film unit of technical experts to make a 16mm. film in the country. A film that will deal with "(1) Translation (2) Distribution (3) Encouragement of Use". The same unit might make a film on *How the Bible came to a Village* or *The Church and the Bible*, etc. In order to make these films at a reduced rate the unit might co-operate with the N.C.C. and missionary boards in making other films in the country. There are also a number of film production firms in Bombay who could undertake the work. One in particular has filmed Burma Shell enterprises and would, for Christian films, give a reduction on the total cost. This firm made a 16mm. film with sound effects entitled *Service of Love* for the Roman Catholic Church and this film has been shown not only in this country but throughout the world and has more than covered costs of production. It was screened at the Brussels Exhibition.

(*b*) One other reason why the Church has lagged behind is *lack of trained personnel*. Almost anyone with a little experience can use a film strip projector. All our Auxiliary secre-

taries and women's secretaries possess these and are making very good use of them. But where 16mm. projectors are concerned, especially if they are for magnetic and optical stripe films, a projectionist must know something of the technique. There are only two 16mm. projectors in the Bible Society in India and one of these is an R.C.A. magnetic and optical, and this has been used successfully with the Bombay Bible van. With this projector one can reduce the sound of the English-speaking part and through the mike, which one can attach to the projector, a speaker may speak in the language of the audience. This is necessary as there are very few magnetic stripe films in India.

In order to train projectionists the N.C.C. Film Unit have organised a number of central courses which have been extremely useful. At the Church of South India Synod recently in Bangalore the following report was given:

"During the last two years the main emphasis in A-V work in the C.S.I. has been on training to use these aids effectively for the communication of the Gospel. Many other aspects of A-V work can best be left to the dioceses themselves, to develop according to the needs of the local situation, but training relies on the help of experienced leaders and for this reason much has been done through various central courses. Some dioceses have been more forward than others in taking advantage of the training opportunities offered in English or in the regional languages and it is the hope that others will follow their example in future".

During the past two years CARAVAS and RAVSC have given five All-India courses throughout South India. In addition to these central courses, several C.S.I. A-V leaders in different language areas have taken the initiative in their own dioceses and six short courses in training personnel have been held in different areas of South India.

Other training courses have been given throughout India and all these go to show that the Church is now becoming film-conscious.

Where the Bible Society is concerned it is hoped that Auxiliary secretaries will avail themselves of one of these training courses. Naturally, training without the necessary equipment will not avail much and, therefore, there is need for 16mm. magnetic and optical projectors for all Auxiliaries and, of course, we do need Bible Society films.

Mass Communication through the Radio

Making contact with the masses in India through the medium of the radio has grown tremendously during the last twelve years. There are to-day 28 radio stations covering all the important linguistic areas of the country as against only six in 1947. The number of domestic receiver sets is 1,291,812 and of other kinds of licences 109,625. External services programmes are broadcast in 16 languages for over 20 hours a day for Indians in Australia, Africa and Europe as well as those nearer home.

During 1958 the following number of broadcasts were beamed at home and abroad:

2,017 talks, 485 dialogues, 191 interviews, 760 discussions, 506 feature programmes, 79 poems, 33 symposiums, 57 plays. Moreover there were 1,869 hours of Indian music (30.5% of total broadcasting time), 23 of Western music (0.4%), 374 of other programmes, including women's, children's and religious programmes (6.1%).

Unfortunately, Christian radio programmes are few and far between. Apart from Christmas and Easter and, in some instances, Good Friday, India Radio is reluctant to put over a Christian programme. In a secular state this should be remedied, especially as programmes on Indian festival days, having a distinct religious flavour are put over the radio. In fact most of Indian music and drama are based on Hindu religious mythology and on scenes which have a distinctly religious trend.

India Radio, therefore, as a means of transmitting the Christian message is of little help to the Christian Church.

Tape Recorders and Records

The Bible Society of India and Ceylon has two tape recorders: a very inadequate number for so large an organisation. One of these is with the Bombay Bible van and the other in Bangalore. The one with the Bible van has been used successfully not only for introductory music and addresses but also along with film strips or slides. The procedure is to have a translation from English into a vernacular language recorded on a tape before a meeting and during the meeting the record is played as the film strip is screened. This has been found very successful. Further, addresses are recorded and during the sale of Scriptures from the Bible van these are broadcast.

We feel that every Auxiliary should have a tape recorder, for apart from its use with film strips it can be used before a meeting starts or during an interval, and furthermore addresses of prominent people can be recorded and used in other places with good effect.

Photographs and Posters

(*a*) *Photographs*

The Women's section of the Bible Society has a photographic pool which has been used by speakers and especially for exhibition purposes.

(*b*) *Posters*

Most of the posters used here are those of the B.F.B.S. or A.B.S. Attempts have been made to get good posters done by Indian Christian artists, but so far we have not really got a striking poster that can be used throughout India.

Leaflets

Publicity material for our work in India is not very extensive, being confined mostly to Quarterly Newsletters. During the past year, however, a number of leaflets were produced: *Calling all Children*, *Calling all Churches*, *Calling all Christian Homes* and *The Boy, the Book and the Rope*. Leaflets have also been provided for Bible Sunday. There is great scope for further efforts in this connection.

*

Finally, it does seem desirable in so large a country as India, where the Bible Society has a strong position and where churches are rapidly becoming film-conscious, to have an expert who can give his time to develop audio-visual aids. He could help secretaries grasp the technique and at the same time develop audio-visual aids in the Bible Society along useful and economic channels. As it is, we are simply playing around with inadequate equipment, with very few 16mm. films and with rudimentary aids.

It seems to me that the subject of audio-visual aids might well be reconsidered by the U.B.S. and a plan of action formulated that would be of help to Societies outside Europe and the U.S.A.

III. Notes on recent projects

Radio broadcasts:

Under the title: Keys to Better Religious Programmes—Variety ... Brevity, John Groller wrote in *The Christian Broadcaster*, volume 7, Nos. 3-4, 1959, about Bible reading:

Sadly, one of the most simple devotional programme types is also one of the most neglected—reading the Bible. The Bible is the heart of our Christian Gospel. Yet, we seem to assume that everyone has read it, that everyone is familiar with it. At most, in our radio talks, we read six to fourteen verses torn from a foreign framework proceeding to make only oblique references to them in the course of our subsequent talk. Now, when I speak of 'reading the Bible' on the air, I don't mean that we should use an entire thirty minutes for so doing. Not even an entire fifteen minutes!

In New Jersey a synod Radio and Television Department has tape-recorded sixty-five Bible Reading programmes by the professor of speech and broadcasting of Princeton Seminary. They are all five minutes in length. Or, to be more specific, four minutes and thirty seconds. Each programme opens and closes with inspirational instrumental music. Broadcast time on the stations which are airing these programmes ranges from early morning to afternoon and evening, with some stations repeating the programme as a regular sign-off routine. Eventually additional readers will be used and the series will be developed into a year-round programme.

It goes without saying that the Bible should be read *well*. Great care should be taken in selecting the readers. But need these readers be only ministers? Many ministers, unfortunarely, are *not* adequate Bible readers—either on the air or in the pulpit. I would recommend auditioning lay people—particularly women. Many laymen have excellent voices, with a sincere and appealing and 'non-professional' quality that is most moving.

To me it seems downright foolishness to think that all of our religious broadcasting must be done by clergymen. In the first place many of these men are 'busy enough already'. Secondly, not all of them are qualified—merely by virtue of their position—as broadcasters. Finally, the power of the Church lies in the priesthood of the laity.

Films

So Great the Light

A new film about its work for the blind has been produced by the American Bible Society. Entitled *So Great the Light*, the film is being issued on the occasion of the 125th Anniversary of the Society's special services to the sightless. Since 1835, the Society has distributed to the blind over 750,000 volumes of embossed Scriptures and Talking Book Records in more than 40 different languages and systems.

In colour and sound, the 28 minutes, 16mm. film briefly shows the history of the Society's work for the blind, and then shows the special Scriptures in actual use by sightless people in the United States, Korea, Japan, India, the Philippines and the Sudan.

So Great the Light was shown publicly for the first time at the Annual Meeting of the American Bible Society on May 12. The film may be ordered from Audio-visual Department, American Bible Society, 440 Fourth Avenue South, New York 16, N.Y.

*

After *Solomon and Sheba*, *The Big Fisherman* and many others, news comes now of work on the *Story of Ruth*. In its last issue of 1959, *The Christian Century* (U.S.A.) wrote on the subject:

Just in case anyone feels that the current film cycle of biblical misrepresentations is over, we would like to quote at some length from the words of Samuel G. Engel, producer of Twentieth Century Fox's *Story of Ruth* telling how he built box-office appeal into the biblical story. The Book of Ruth has an underlying theme of tolerance, notes Engel, and has the beauty of 'a lovely tone poem'. He first thought of it as a Rodgers and Hammerstein musical, with Boaz played by 'an older man, like Ezio Pinza in *South Pacific*'. Later he decided that the musical idea would be too dull. Regarding the version now being filmed, he comments: 'We decided the Bible version was weak because the story was not about Ruth, but about her mother-in-law'. Moreover, love ran too smoothly in the Bible story for a movie. Complications had to be created. In the movie a kinsman who in the Bible renounced his rights to Ruth is built up as a serious rival to Boaz, making the romance more turbulent and more exciting. Murray Schumach in the *New York Times* points out Engel's advantage in concocting this new Midrash: little is known of Moabite culture. So Engel feels free to "schmalz" it up Hollywood-style. We suggest Elizabeth Taylor as Ruth and Steve "Hercules" Reeves as the kinsman. Says Mr. Engel of his Revised Unstandard Version, 'It is all treated with the greatest respect, of course. After all, you must remember that Ruth was the great-grandmother of David and an ancestor of Jesus'.

Filmstrip

Assam Assignment

Prepared by the Rev. Dr. N. J. Cockburn following his recent visit to Assam, this filmstrip will be available shortly.

The commentary describes the remarkable growth of the Christian Church in this remote corner of India, and gives an insight into the happy personalities of its people.

Over 40 languages are spoken by the hill tribes of Assam. How is the Bible Society meeting this challenge? One answer was the first translators' conference to be held in Shillong; an account is included in *Assam Assignment*.

Display material

A reproduction of a map 52 x 33 inches in colour has been prepared by Friendship Press in co-operation with the A.B.S., which will be titled, 'The Gospel and the World Mission'. A limited edition has been planned for the Bible Society. The map shows the location of UNITED BIBLE SOCIETIES headquarters, of all national Bible Societies' headquarters, Regional Offices, Agency Offices, etc., and will effectively give a world-wide view of Bible Society locations. A Teacher's Guide prepared by the A.B.S. will accompany the map. Maps and Guides are to sell at $1.25.

Friendship Press has also prepared a Junior Teacher's Guide on the theme 'Into all the World with the Bible'. A number of Bible Society items have been written into the Guide and the A.B.S. has prepared items to accompany the Guide:

1. Teaching Posters of the Bible in many languages—a colourful set of 16 posters with a Teacher's Guide containing interesting stories about the translation of the Scriptures into the languages included in the posters. The same two verses of Scripture are on each poster, but of course in a different language. The verses are Matthew V, 7, 8. 'Blessed are the merciful: for they shall obtain mercy'. 'Blessed are the pure in heart: for they shall see God'. These verses were chosen because they are identical in the King James and Revised Standard Versions.

2. A set of 16 picture posters on the History of the English Bible with

Teacher's Guide. The source for the pictures has been the new art work prepared for the film strips entitled 'How Our Bible Came to Us'.

3. A 33-1/3 rpm recording, a 10in. disc, *The Printing Tree*, a 'Let There Be Light' programme prepared by the A.B.S. in co-operation with the Broadcasting and Film Commission of the N.C.C.C., telling the fascinating story of how Hiram Bingham translated the Scriptures for the Gilbert Islanders, reference to which is made in the Friendship Press Guide.

4. A series of 8-foot self-contained displays:

Translations Display listing the 'More than 1,100 languages in which the Scriptures have been published'.

Blind Display featuring a hidden automatic tape recorder which gives a '30 second blurb' concerning the Society's service to the blind.

The Man with the Book—a unit describing the Society's programme of Scripture distribution.

A display describing *the Society's general programme.*

Audio-Visual Aids and Publicity together form the link in the Bible Society between the executive arm, at work in the overseas field, and the supporting arm of the Auxiliaries.

The purpose of A.V.A. (and also of the magazines, literature and posters), is to *communicate* the aims and work of the Society, in such a way that real interest may be aroused in people who will then wish to share in this work.

The plain "meeting" no longer appeals to the present-day audience, whose imagination and concentration have been conditioned by films, television and all advertising media to expect entertaining presentation of a plain fact.

Illustration may often lead to illumination, as has been proved by the widespread interest aroused by the vivid presentation of Bible translation and production in the film *The Leaves of the Tree;* therefore meetings are increasingly planned around a film, a filmstrip or a particular theme, e.g. "An African Evening".

Even the perennial points of interest such as displays of photographs, versions of Scriptures and the bookstall, require a touch of originality in these days. And so the trend of Audio-Visual Aids is to "move" with the times: for animation and illumination (in both senses of the words).

A new lightweight exhibit is being experimented with by the B.F.B.S. which should respond to current needs for a "new look". It is constructed in a hard translucent plastic (Filon) on which maps, etc., can be applied in layers of different coloured plastic film. The result is clear and striking (especially if lit from behind with a small strip light).

The main panel (approx. 4 ft. x 2 ft.) is entitled "The Bible Societies at Work in the World Today" and on a map of the world are marked all Bible Society centres and agencies. Transparent overlays are here used with effect to indicate on the world map the "shadows" of poverty and illiteracy, and also of communism, thus setting Bible Society work in the contemporary situation.

Two side panels illustrate the problems and achievements of our work in particular areas, e.g. Africa and India. Statistics of population, literacy and numbers of translations of Scriptures available, are given added emphasis by the design of the panel which also incorporates a challenging headline, a map, one telling photograph greatly enlarged and samples of colourful paper Gospel covers. Each panel stands on thin tubular metal legs, and a shelf for leaflets is also provided so that further information is readily available. The panels are packed in reinforced fibre cases.

This display will be seen at the International Youth Conference at Lausanne in July.

(*Contributed by B.F.B.S. Dept. for AVA*)

News from all the World

Argentina

At their last meeting held in December, 1959, the Argentinian Society of Professors of the Holy Scriptures decided to engage upon a new translation of the Bible to be known under the name Argentinian Bible. The task was distributed among the Old Testament and the New Testament scholars. No date has yet been suggested for the completion of the work.

Belgium

A successful Bible Rally was held in Liège on Ascension Day under the auspices of the *Belgian Bible Society*. Bible Society secretaries from Japan, the U.S.A., Germany and the Congo addressed the gathering, stressing the world-wide nature of the Bible Society movement. More than 800 people attended the celebration. The American Bible Society film *In the Footsteps of Livingstone* was also shown during the course of the ceremony.

*

A brief report on the work of the colporteurs in Belgium, published in April, indicates satisfactory progress in the work. One of the colporteurs reports having received a letter of introduction and commendation for his work on the part of the Roman Catholic priest in a medium sized town, which has proved most useful.

Brazil

Secretary Giraldi, one of the "graduates" of the Penzotti Institute, Mexico, reported last April a great demand on the part of the churches in Brazil for more knowledge regarding colportage methods of Scripture distribution. He is being constantly asked by the churches of his sector, as well as by individuals and bookstore workers, to help with colportage programmes. Secretary Giraldi indicated that in the last few weeks before sending in his report, he had been giving either lectures or short courses on colportage in churches of the Assemblies of God, the Evangelical Christian Church, the Baptist Church, the Church of the Nazarene, the Adventist Church, the Presbyterian Church and the Congregational Church.

Canada

On March 9th, 1960, Royal Assent was given to a Bill passed by the Government of Canada changing the name of the Society from "The British and Foreign Bible Society in Canada" to "Canadian Bible Society, Auxiliary of The British and Foreign Bible Society".

"The new name", writes the Rev. K. McMillan, General Secretary of the Canadian Bible Society, "signifies that we are a Canadian Society responsible for providing the Scriptures in the languages and quantities needed in Canada and also that we are a part of the great and historic British and Foreign Bible Society".

In 1904 the various Bible Societies in Canada joined together to form a National Society, and since that time the work has grown until to-day the Canadian Bible Society is the third largest of the twenty-three Bible Societies which make up the UNITED BIBLE SOCIETIES.

The sixteen Bible Society Auxiliaries in Canada have all agreed to change their names to conform to the name of the National Society and they are now known as Districts instead of Auxiliaries.

*

On July 11th, 1810, the Truro Branch of the Bible Society was founded and its 150 years of continuous service was celebrated with a special service in First United Church on May 25th this year. Truro has the distinction of being the oldest Branch of the Bible Society in Canada.

*

Since 1908, when the Bible Society began presenting Scriptures to welcome immigrants to Canada, 1,552,546 have been given at the ports of Halifax, St. John, Montreal and Quebec. Some 30,000 new Canadian citizens each year receive a Bible at Citizenship Ceremonies in Courts across Canada. The Department of National Defence received 15,206 pocket New Testaments in 1959, and these were distributed by the Chaplains to the men and women of the Army, Navy and Air Force. Since presentations to the troops first began, over 1,437,000 Testaments have been provided by the Bible Society.

*

Last year the Canadian Bible Society distributed nearly 300,000 pamphlets to assist people in the systematic daily reading of their Bibles. District Secretaries in New Brunswick and South Saskatchewan took an active part in the Work Shops on Bible Study held in their areas under the Canadian Council of Churches.

Cuba

Secretary Molina, of the American Bible Society Cuban Agency, reported (end of March) on a distribution campaign organised in the city of Holguin in which more than 100 workers are co-operating. The main aim of the effort was to sell in each home either a Bible or at least a New Testament. If no interest was shown, the distributors had been instructed to leave a Gospel Portion as a "silent witness". In addition members of the clergy visited every hospital in the city, giving personally to each patient an Easter Gospel at the time of Holy Week. The last report indicated an encouraging result of the campaign.

Denmark

The Association for Christian work among the blind has begun the production of an edition of the whole Bible in Braille in 39 volumes. The Bible will be supplied free of charge to blind people.

Egypt

A new Bible van was presented on March 13th by the Rev. J. A. Weeks, on behalf of the B.F.B.S. and the A.B.S. to the Bible Society Agency in Cairo. After the presentation, which took place in the courtyard of the African cathedral, Psalm 103 was read in Arabic and in English respectively by Dr. Butros Abd al-Malik, one of the translators of the Arabic revision now in progress, and by the Rev. J. Blinco, a British member of the Billy Graham Team. Another of Dr. Graham's associates, the Rev. J. Beavan, closed the service with prayer. An official ceremony of dedication will be held later in the year with the participation of the churches of Egypt.

England

The third instalment—the Gospel of John—of the "Translators' Translation", a Greek-English diglot, has just been published by the *British and Foreign Bible Society*. The English text is a translation in current English, prepared by groups of scholars and missionaries appointed by the B.F.B.S. The work is intended primarily to help nationals in areas of missionary work.

*

On March 23rd, the Joint Committee of the Churches on the New Translation of the Bible, on which both the *British and Foreign Bible Society* and the *National Bible Society of Scotland*, are represented, formally accepted the new translation of the New Testament. This will be published in March next year. The ceremony took place in the

Jerusalem Chamber of Westminster Abbey where the scholars who produced the Revised Version of the Bible published in 1881 did much of their work. The appearance of the new translation of the New Testament will coincide with the celebration of the 350th anniversary of the publication of the Authorised Version.

Two editions, one for libraries, the other, smaller in format, for common use, will be published simultaneously by the Oxford and Cambridge University Presses in Britain and in other parts of the world where the two Presses have branches. The initial printing will exceed a quarter of a million copies.

The present translation has been financially sponsored by the two University Presses and will be their copyright. Arrangements have been made by which the B.F.B.S. and N.B.S.S. will be allowed to issue copies of the text under their own name if they so wish.

Reporting on these developments, Derek Walker wrote in *The British Weekly* (April 15, 1960):

"The names of the committee who have been working on the New Testament have now been made known. They are: the Rev. Professor C. H. Dodd (who is also General Director of the project), the Very Rev. Dr. G. S. Duncan, the Rev. Professor R. V. G. Tasker, the Rev. Professor C. F. D. Moule, the Rev. Professor Kilpatrick, the Bishop of Woolwich and the Rev. G. M. Styler. Three members of the committee who died while the work was in progress were Professor T. W. Manson, Professor W. F. Howard and the Very Rev. E. G. Selwyn.

"But no claim to 'authorship' of any kind is being made on behalf of these men. They have stated that no part of the translation, not even a single verse, can properly be attributed to any one person. The work has been entirely a co-operative effort, in which all the translators have pooled their knowledge.

"At a series of meetings the members would criticise each other's drafts, discuss difficulties and pass on suggestions. Then the drafts would be revised, rewritten and discussed at further meetings, until agreement was reached on each passage.

"When the translators were satisfied with a passage they handed over their draft to the literary panel, for criticism of the style. The names of the literary panel will not be made known, and it is fairly certain that close scrutiny of the published work will not provide any clues to their identity. It was not part of their job to add touches of individual literary genius to the translation.

"The aim of the translators and the literary panel has been to provide a work which can be understood by everybody. They have had in mind particularly young people, many of whom are actually repelled by the archaic language of the Authorised Version, so well loved by Church people who have been brought up on it".

*

A new complete Bible has come off the press in London, the Bible in *Lamba*, the B.F.B.S. Secretary for Production, Mr. N. C. Bratt, reports. The New Testament was published in 1921. Lamba is spoken in Northern Rhodesia and Katanga (Republic of Congo) by some 70,000 people. The translation was made by two members of the South African Baptist Missionary Society, the late Dr. C. M. Doke and Miss O. C. Doke, with three African assistants: Joshua Kamwendo, Anesi Lupunga and Paul Kasonga.

Two New Testaments have also appeared for the first time, in *Chin: Khumi*, spoken in Burma by some 30,000, of whom less than 2,000 are Christians, translated by the Rev.

E. W. Francis and his wife (Bible Churchmen's Missionary Society) assisted by Heng Ngaw, Pro Meaung and Len Vai; and in *Kabba-Laka* (Centafrican Republic—formerly Ubangi Chari in French Equatorial Africa) spoken by 45,000 people of whom 5,000 are Christian and 1,000 are literate. The translation was made by Mrs. M.W. Kennedy of the Brethren Church (U.S.A.) assisted by Paul Bobeta.

Germany

On Sunday, May 22nd, the Canstein Bible Institution (Canstein Bibelanstalt) celebrated in Bielefeld the 250th anniversary of its foundation. The festive act took place in the main church hall of Bielefeld at the end of the morning. A historical address on the founder of the Institution was given by the chairman of the Society, the Rev. Prof. Dr. O. Söhngen. Greetings were brought by civil and church authorities and by the Rev. R. Steiner, chairman of the Union of German Bible Societies, by the Rev. J. T. Watson, B.F.B.S. General Secretary, and by Mr. O. Béguin, U.B.S. General Secretary. The ceremony was concluded by a message and benediction given by Archbishop Salomies of Finland, a Vice-President of the U.B.S.

Prior to the celebration special services had taken place in the various churches of the city; each was also addressed by one or two of the visitors who had come to the celebrations as representatives from the Bible Societies in other countries.

The evening was devoted to a public meeting on "The Bible goes into all the world" with addresses by Baron van Tuyll van Serooskerken, N.B.S. General Secretary and chairman of the U.B.S. Standing Committee, by the Rev. T. Miyakoda (Japan), the Rev. Prof. Dr. A. Rodriguez Hidalgo (U.B.S. Vice-President, Cuba) and the Rev. A. W. Marthinson (Congo).

On the second day, some 100 visitors from Germany listened to four addresses on the relation of the work of Baron von Canstein to the pietistic movement at the beginning of the 18th century and the relevance of both for to-day.

On the Tuesday the Union of German Bible Societies held its annual meeting under the chairmanship of the Rev. R. Steiner.

Greece

Renewing an experiment made some years ago, the Bible Society in Greece recently issued a new Bible Society stamp. One hundred thousand sheets each of 32 stamps, have been produced selling at Dr.1 or about 3d. per sheet. With the title: The Light Eternal, the stamps show an open Bible: the Holy Scriptures, and underneath: Bible Society. The stamp is monochrome but the sheets are available in different colours.

Guatemala

A Bible van went into service in Guatemala at the beginning of April. The car is fitted with full audio-visual equipment. Mr. R. Rice, the Bible Society Secretary, is convinced that thanks to this new material, the circulation of the Scriptures will be considerably intensified, especially in view of the keen interest shown by the people for the Word of God.

India

At the last Annual Meeting of the India Bible Christian Council, an organisation related to the International Council of Christian Churches (I.C.C.C. founded by the Rev. Carl McIntire), the Fundamental Bible Society of India was founded. *The Reformation Review*, the official organ of the I.C.C.C., reports the event in this way: "Early in 1959 a group had formed themselves (1) to encourage the translation and circulation of the Word of God; (2) to contact other born-again Christians who are convinced of the need of such a work, and to encourage their active support; (3) to solicit, receive and administer

funds received from the people of God; (4) to prepare a formal constitution for approval; and (5) to call meetings for the furthering of this purpose. The Lord had laid it upon their hearts to found a new Society in India, because of the increasing, unacknowledged Modernism within the Bible Society of India and Ceylon in particular, and within the United Bible Societies in general. Through the year the Lord has undertaken for this work, and the Society is now operating distribution-centres in Bangalore, Bombay, Darjeeling and Kanpur. The beginnings of the Society are small, having Scriptures only in English and Nepali. The Society looks to the Lord Who has begun this work to lead it into wider fields of translation and circulation. The Rev. J. A. Johnson, principal of the Berean Bible College in Bombay, is the Society's first President. Those responsible for its labours covet the prayers of the people of God".

Indonesia

The *Indonesian Bible Society* has started to publish some of its own editions. Genesis, Exodus and Judges in Indonesian have now been produced. Genesis in Javanese is in the press. Rubber plates have been used for these editions. This is the first time that this system has been used in Indonesia.

Korea

On April 2nd the *Korean Bible Society* and the Korean Churches celebrated the 50th anniversary of the first translation of the Bible in Korean. The ceremony was attended by some 300 people. Several church and government leaders took part.

A Bible Exhibition was inaugurated the same day by the Minister of Education. Various editions of the Scriptures in Korean, photos of foreign missionaries and Korean pioneer missionaries who contributed to early translation of the Bible were also on show and recalled the difficult beginnings of the Korean Bible. The part played by the Bible in the life of former President Syngman Rhee and of other Korean leaders and through them in the life of the people, stressed the vital importance of the Holy Scriptures for individuals as well as for nations. Nearly 20,000 visitors found their way to this exhibition, which remained open for a week in the Korean Information Centre.

Commemoration lectures on the influence of the Bible upon the modern Korean language, upon journalism, politics, education, social welfare, literature in Korea to-day were also held by a series of church leaders.

The commemorations were completed by a religious play written by a modern author and dramatising the action of the Holy Spirit and of the Word of God in the spiritual renewal of a church on a small off-shore island and some of its leading members.

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The attention of the Editor has been drawn to an error in the article on Korea, *Bulletin* 41, January, 1960, p.14, where it should have been stated that 1967, the date aimed at for the revision of the Korean New Testament, would coincide with the 80th (not the 60th) anniversary of the first complete Korean New Testament.

Netherlands

Flowers and plants from the Bible are among exhibits at the International Horticultural Exhibition which is open this summer in Rotterdam. This exhibit, the first of its kind, was prepared by Israeli botanists and horticulturists. The plants were sent over by air to the Dutch specialists in charge of the exhibition.

A sign at the entrance of the greenhouse in which the plants from Israel are displayed, with the text "Give us this day our daily bread", should serve as a reminder to visitors that the earth and its fruit serve not only to provide seeds and harvest, but also are a means of God's grace. Inside the glasshouse

are grouped trees, some young, some in bloom or bearing fruit, also shrubs, field and garden plants in their natural setting, and according to well-known Bible passages. There is a small wood growing in the same setting—though naturally with young plants—as two thousand years ago, when Zacchaeus climbed a fig tree in order to be able better to see Jesus of Nazareth above the crowds. There is also a vine and a cedar of Lebanon, myrtles, cypresses and the ship from the Nile in which the child Moses was placed by his mother, in a rush cradle. Also to be found there are thistles and narcissi, as well as the plant (castor oil) which God caused to grow to provide shade for Jonah, and the lentils with which Esau sold his birthright to his brother Jacob. Rising above the smaller plants is the thorn-bush, as a reminder of the story of Christ's suffering and, below a quotation from the Gospel of Matthew, are lilies in bloom, which have become a symbol of trust in God's care:"And why take ye thought for raiment ? Consider the lilies of the field, how they grow: they toil not, neither do they spin".

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With reference to the information published in the last *Bulletin* (p.78) about the experiment made by the *Netherlands Bible Society* with the production of a translation of Philippians in simplified Dutch, it is reported that no plans now exist for a translation of the whole Bible in that way, but only some other parts. Work is now being done on the book of Acts.

Paraguay

A conference of missionaries and Bible Society secretaries held in Asuncion at the end of March agreed, as an outcome of its studies, to recommend that a committee be formed to work on a revision of the Guarani New Testament and that another committee be appointed in order to investigate further the degree to which this language is used in Latin America. The existing translation of the New Testament in Guarani is fifty years old. There are between 1 and 1½ million people speaking Guarani, some sixty per cent. of whom also speak Spanish.

Philippines

Recordings for finger-fonos have now been prepared and issued in 28 different dialects in the Philippines. Mr. Richard Crane, the A.B.S. technician in charge of that programme, spent nearly two months in the area at the end of last year recording the texts.

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The Rev. G. H. Waterman, A.B.S. Translation Consultant seconded to the Philippine Bible House, reported earlier this year that in 1959 more manuscripts of translations and revisions had been received at Bible House in Manila than perhaps in any other one year in the history of the work. "These represent", he writes, "some of the fruitage of the past six years of a more intensive translation and revision programme in the Philippines". Completed manuscripts were received in 11 different dialects and translations have been examined in three more languages but not definitely adopted. In addition translation and revision work was going on under the supervision of the Philippine Bible House in seven other languages. Two proof-readers have had to be engaged for a period to help the Philippine Bible House to keep up with the work.

Scotland

The *National Bible Society of Scotland* were privileged to present H.R.H. The Princess Margaret and Mr. Antony Armstrong Jones, on the occasion of their wedding, with specially inscribed Bibles. The Bibles were printed for the Society by Messrs. William Collins & Sons in their new Iona fount type, and were much admired by all who saw them.

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Special Bibles have been produced to commemorate the fourth centenary of the Reformation in Scotland. These have a specially inscribed flyleaf and the Reformation symbols of the Communion Cup and the open Bible are impressed on the cover. In addition, a leaflet "1560-1960" has been produced, and a copy is inserted in every copy of Scripture sold at the Society's depots during the year.

The Reformation was also the subject of two of the main addresses at the Annual Meetings in March/April. At Glasgow the Rev. George A. F. Knight of St. Andrews, the son of a great former General Secretary of the N.B.S.S., spoke, and the Rev. Dr. George S. Gunn, the present Chairman of the Board of Directors, at Edinburgh.

The other addresses were concerned with Central Africa, the Rev. Neil C. Bernard, of the Church of Scotland, speaking in Glasgow, and the Rev. Maynard Booth, of the Salisbury Agency, taking up the subject in Edinburgh.

Switzerland

Contributions received from members, churches and individuals amounted to some £6,000 last year in Switzerland, an increase of £1,000 over the previous year. This was reported at the 1960 Annual Meeting of the *Swiss Bible Society*. A large part of these funds has been set aside for the payment of diglot Gospels for Portuguese East Africa (Mozambique) now in the press. They will represent the share of the S.B.S. in the Million Gospels Campaign for Africa.

Satisfactory sales of the four-language Gospel published by the Society have been reported. However, many hotel managers have not yet seen their way either to purchasing or even to accepting this booklet for their guests' rooms. A surprisingly large number of these books have been sold through the book trade.

The decision made by the board of the S.B.S. to accept the proposal made to them by the B.F.B.S. to share the work in Mozambique as a Joint Agency was heartily welcomed and the plans already under way for the appointment of a secretary for that area were approved.

The Annual Meeting concurred with the project of the S.B.S. board to appoint a secretary for the French-speaking part of Switzerland.

Contributions from the S.B.S. towards the work in Africa amount to nearly half the total budget for translation, production and distribution. Of the remainder, one sixth is earmarked for colportage work in Luxembourg, one quarter for work in Switzerland and the balance for work in other countries.

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The first Bible School sponsored by the churches in Switzerland is to be opened in the autumn. Existing Bible Schools in the country belong to independent groups unrelated to the historic churches of Switzerland. For a long time the churches have felt the need for such an institution. One of the aims of the project is to increase interest on the part of the churches in the better use of the Bible. The S.B.S., though not involved directly, has welcomed this new venture.

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For a week at the end of March a Bible Exhibition was on show in one of the public halls of Geneva, organised under the auspices of the Roman Catholic Church. Rare manuscripts lent by the Swiss National Library and by the Abbey of St. Maurice were exhibited, along with the most recent productions of the Roman Catholic biblical movement. The main speaker at the opening ceremony, to which representatives of all churches and denominations had been invited, was the Bishop of Geneva, Lausanne and Fribourg, who underlined the importance of the reading and study of

the Scriptures for the members of the Church, and referred to the ecumenical value of such study for the better mutual understanding of Christians across the confessional barriers.

Every day the exhibition was accompanied by lectures and by the projection of films related to the Bible and its message.

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Switzerland will be the host this year to the conference organised by the French-speaking Bible Societies for their colporteurs. The colporteurs' families have also been invited on this occasion and a number of lectures and discussions are planned for the colporteurs' wives in recognition of the importance of their role and attitude for the work of their husbands. The main theme on the programme is a study of the biblical renewal in the Protestant and Roman Catholic churches in Switzerland, France and Belgium and the importance it has for the work of the Bible Societies and their colporteurs.

Turkey

For the first time for many years the Bible Society secretary in Istanbul, accompanied by two colporteurs and a missionary, went for a brief colportage tour in the European sector of Turkey. Attempts were made to get booksellers to put the Bible or the New Testament on their shelves, but with little success. In the market places the colporteurs met with a certain amount of interest and sold some 200 portions in the course of three days. However the trip was more in the nature of a reconnaissance tour on the basis of which more thorough visits are now being planned.

United States of America

The *American Bible Society* reported last April that the Society's library now contains over 21,000 volumes in 1,062 languages and dialects. Volumes of Scripture used in exhibitions at Bible House, New York, numbered 816 in 1959, while 1,245 visitors from 34 States and 28 countries had called in for a visit or to do some research work.

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Under the title *Found* the A.B.S. is to issue, as an experiment, an edition of chapter 15 of the Gospel of Luke in Spanish. The booklet will contain three coloured illustrations of the Found Sheep, the Found Coin, the Found Son. The booklet is to be used as a kind of sample for use in Latin America in order to gain access to homes and to have something to leave with potential purchasers.

*

Two million six hundred thousand copies of the Easter Gospel in English were circulated last Spring in the U.S.A. Two-thirds were in the Revised Standard Version. The A.B.S. plans to publish five million copies next year. This 24-page booklet, with an illustrated cover, contains chapters 18-20 of the Gospel of John.

Widespread nation-wide publicity was given in the secular press and on radio and television last March and April, to the A.B.S. 'Nation-wide call for the mass reading of the Easter Story at sunrise on Easter Sunday'. Distribution campaigns took place in many cities all over the States, sponsored by local interdenominational church councils and ministerial associations.

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The Westchester County Bible Society, founded in 1815, which was an independent Auxiliary of the A.B.S., decided on March 23rd to merge with the A.B.S. as being a better way in which the Bible cause could be served in Westchester County and throughout the world. An A.B.S. Westchester County Committee will represent the Society locally and encourage the wider distribution and the better use of the Scriptures in the county.

*

Miss Helen Keller has been made an honorary life member of the A.B.S.

to mark the 125th anniversary of the Society's work with the blind. A plaque presented to Miss Keller, who has been blind and deaf from the age of 19 months and has overcome her disability, says that 'insight comes not by the eye nor wisdom by hearing; but from a heart of faith inspired by the Word of God rise truth and love to bless mankind'. Miss Keller was 80 in June.

*

The A.B.S. is to use its new set of coloured illustrations for the first time for the Haitian Creole New Testament and Psalms. An edition of 5,000 is being printed. The book will contain eight full page pictures.

*

A selection of the best entries in the Bible illustration competition organised in 1959 in connection with the U.B.S. Conference on Bible Illustration, held in Scotland, was displayed in the large show window of the A.B.S. premises at 450 Park Avenue, New York early last spring. At the same time illustrated editions of the Bible from the 15th to the 20th century were on show in the Library and in the main entrance hall of Bible House.

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The Bible is now sold in the U.S.A. in the supermarket stores, as it is in Britain, at Woolworth's. The King James Version, Roman Catholic editions and Jewish Bibles are all on sale. They can be acquired either in complete bound volumes or by weekly purchases of 15 separate sections and a durable binder.

*

Contributions from churches for the work of the A.B.S. have increased during the last five years by nearly 20%, from $800,000 in 1955 to $950,000 in 1959. In the same period income from individuals increased by 37½%, amounting to-day to about $1,430,000.

*

A community-wide Bible Study Week took place at the beginning of May as the climax of an experimental Bible Study Project undertaken this spring by the A.B.S. and over 100 Protestant churches in the Greater Buffalo area. The project was focusing public attention on the place of the Bible in the life of the individual and the society in which he lives. About 1,000 people came together for joint Bible study during the Week.

Buffalo was chosen for the experiment because of its size and varied population. The Buffalo project, the first of its kind in the U.S.A., is part of a long-term study of the place and use of the Bible in the United States, undertaken by the A.B.S. in relation to the UNITED BIBLE SOCIETIES' study.

The project began early in the year, following the pattern already familiar to readers of the *Bulletin* which was described in relation to a similar experiment made two years ago in Yeovil, Britain (cf *Bulletin* 40, p.185).

"The aim is to let the people hear what God is saying to us in Buffalo through the Bible", said the Rev. Russell W. Lambert, Pastor of Central Methodist Church and General Chairman of the Bible Study project. "If the Bible has any relevance for our day, then it should shed some light on our problems and the observance should encourage Bible reading and study and reaffirm the place and use of the Bible in Christian life".

The Rev. Carl Larson, A.B.S. Study Secretary, and the Rev. Francis Vipond, Director of the Bible Study programme for the National Christian Council of Canada, co-operated in the preparation and running of the Bible Week. The Rev. E. H. Robertson, U.B.S. Study Secretary, together with the Rev. S. J. de S. Weerasinghe and the Rev. J. Limkemann, two newly appointed secretaries for the study of the place of the Bible and stimulation of its use in the churches of Asia and of Latin America, also observed the experiment.

Miscellaneous

Commenting on some recent statistics, giving the Christian population in the world, prepared by the Missionary Research Library, New York, and published in its Occasional Bulletin last April, F. W. Price writes:

"It must be borne in mind that ways of computing Protestant membership vary; in some countries baptised infants are included along with nominal adult membership, while in other countries, particularly 'lands of the younger churches', stricter methods of enumeration may prevail. Figures do not necessarily reveal the quality of Christian faith and life among a given people. With these qualifications, we note that the highest proportion of Protestant Christians are to be found in the Pacific Area, North America, Europe and sub-Sahara Africa—in the order given. The sparsest Protestant population is in the Middle East and North Africa. In spite of long and earnest missionary effort less than one per cent. of Asia is Protestant Christian. Here, as in other parts of the world, the evangelistic and missionary task has only begun. About 8 per cent. of the world's population to-day is Protestant, 17 per cent. is Roman Catholic, and 5 per cent. is Orthodox and ancient Eastern, a total of 30 per cent. But, if present rates of growth in world population and in the Christian community continue, the proportion by the year 2,000 A.D. may be 20 per cent., and Protestants may be only 5 per cent. of the people on our globe.

". . . . The number of Protestant Christians related to the World Council of Churches is probably between 120-130 millions . . . . . (or) about 50 per cent. of the total Protestant community in all parts of the world".

U.B.S. Council Meeting, May, 1960

Following the conference in Grenoble to which reference is made earlier in this issue, the Council of the U.B.S. held its triennial meeting in the same city from May 18-20. Considerable time was devoted at this meeting to the problem of the relation and collaboration between Bible Societies and churches. The subject had been introduced by a stimulating paper presented by the Chairman of the Netherlands Bible Society, the Rev. J. H. Sillevis Smitt. The problem of colportage received particular attention and the need for intensifying work through that essential means of missionary circulation of the Word of God was recognised. The Council was gratified to learn that several Societies and agencies were already taking definite steps to increase their body of colporteurs and to provide them with appropriate training. The encouragement of voluntary colportage was also recognised as a necessary development and measures have already been taken by some to ensure an adequate preparation of such helpers. The Council passed a resolution inviting a full exchange of information on this subject and offering standard types of curricula, for longer and shorter courses, which could then be adapted locally according to needs and circumstances.

The inadequacy of Scripture production and circulation in regard to the increase of the world population, the progress of literacy and the activities of other agencies competing for the souls of men was again stressed. Though most of the Bible Societies could claim to be doing their utmost, it was clear that this was not enough and that an effort must be made as soon as possible to discover ways and means by which a further advance could be effectuated. The challenge of Africa received full atten-

tion and some concern was expressed that in several of the new African nations neither the Bible nor even the New Testament exist in any of the languages spoken by the people. Here was an area of urgency, it was felt, where churches, missionary societies and Bible Societies should join hands in the translation of the Word of God in the language of those people.

Considerable time was also given to discussion following the progress report on the Study on The Place and Use of the Bible in the Life of the Churches. The Council was encouraged by the active interest shown in the Study in many ways and particularly by the stimulation which it provided to those who took part in any of the study projects. Hopes were expressed that the studies now starting in Asia and Latin America, under the services of the Rev. S. J. de S. Weerasinghe and the Rev. J. Limkemann respectively, would also contribute towards strengthening the bonds between churches and Bible Societies and serve for a more effective use of the Scriptures by the churches and individuals in their own life and in their missionary approach.

Further exchanges of views also took place about the suggestions which Mr. Malelu had put forward at the Singapore Conference in May, 1959. These aimed at pointing to ways by which Bible Societies in need of help from others might be spared the embarrassment which the process of annual remittances is at present causing them. Several Societies involved in the matter are pursuing the study of the problem in their own boards, and to some the discussion at Grenoble provided a welcome opportunity of becoming acquainted with different views and outlooks.

Many matters of a more technical nature regarding calculation of costs, selling prices, the establishment of an international summarised catalogue, a Bible Societies' handbook, the use of audio-visual aids, etc., had their place on the agenda. The Council decided to meet again in three years' time, probably in the Philippines, following an invitation of the local Bible Society agency transmitted by the American Bible Society. At the same time a second All-Asia Conference would also be organised on a pattern similar to the 1959 Singapore Conference. Another regional conference was envisaged for the Near East in 1965, in relation to the celebration of the centenary of the Van Dyck version of the Arabic Bible.

Study on Place and use of the Bible

The following remarks are extracted from the progress report on the study on the Place and Use of the Bible in the Life of the Churches presented by the Rev. E. H. Robertson, the U.B.S. Study Secretary, to the Council of the U.B.S. at its meeting in Grenoble:

"If the study were to be judged entirely by the survey it might appear to be a disappointing waste of time and money. In very few parts of the world have we been able to discover really exciting use of the Bible. The picture of the churches' Bible use emerges from the survey as a sorry thing. It is true that the Bible has not been abandoned by any section of the Church of Christ, but it has been shamefully neglected and muzzled in many parts of the world. There is a depressing side to the report that comes from this survey. Not the least depressing is the difficulty that ministers seem to have in reporting honestly about their congregations. But there is evidence that something is happening. We can talk of a recovery of confidence in the Bible throughout the Western world and a growth of confidence in many of the Younger Churches. This is a post-Liberal position. The results of Biblical scholarship, after being opposed by some and accepted by others, are now being

modified and built into the attitude to the Bible with which the Church faces the next generation. Of course, this is not uniformly true. There is a good deal of muddle in the attitude to the Bible, but there is a sense of restored confidence after a period of doubt or neglect. In some parts of the world one may even talk of a Biblical renewal. This is most obvious in some sections of the Roman Catholic Church. Again, the experiences of the German churches during the Nazi period have been fruitful for the use of the Bible in Europe. It is becoming clear that, together with this confidence there is emerging a certain openness to the Bible. It is a long way from being realised in all the churches, just as the renewal of confidence is not universal. But we can begin to discern some kind of shape emerging that might strengthen the Church in the days that lie ahead. It would be a pattern in which Christians expected God to speak to them through the Bible and speak to them not only about spiritual things but also about the events of their daily life and the governing of their community. There is also an eager acceptance of disciplined Bible study, which is growing".

Personalia

The **Rev. R. F. Chisholm,** who formerly served the National Bible Society of Scotland as its General Secretary and has for the past thirteen years been the General Secretary of the B.F.B.S. in New Zealand, retired from this position in June. Mr. Chisholm was present at the Haywards Heath Conference in 1946 when the U.B.S. was founded and has since then played an active part in U.B.S. meetings.

Although we know Mr. Chisholm's interest in Bible Society work will still continue, we would like to take this opportunity of saying how deeply his dedication to the world-wide work of Scripture distribution has been appreciated. His scholarly mind and deep devotion to the task have left an indelible mark upon the whole activity of the Bible Society in New Zealand. We wish him God's blessing in his retirement.

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The **Rev. S. J. de S. Weerasinghe,** Secretary of the Bible Society Auxiliary in Ceylon, following an appointment made last autumn, joined the staff of the U.B.S. on April 1st, 1960, as Asia Study Secretary to work on the Study in Asia on The Place and Use of the Bible in the Life of the Churches.

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The **Rev. J. W. Limkemann,** A.B.S. Secretary for the Central American Agency, has accepted a call to serve as from September 1st as Study Secretary for Latin America in the Study on The Place and Use of the Bible in the Life of the Churches. He will continue to be located in Cristobal. The secretaryship of the Agency is being taken over by the **Rev. Reginald H. Wheatley,** pastor since 1956 of the oldest Methodist Church in Panama City. Mr. Wheatley had already served three years as a missionary in Bolivia in the early 'fifties.

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Dr. Arthur P. Whitney has been appointed Executive Secretary for National Distribution by the board of the A.B.S. Dr. Whitney, who is an ordained elder of the Methodist church, has served since 1939 on the Administrative Staff of the Drew University of which he has been Vice-President since 1957. In the seven preceding years he had served the university as Professor of Church History and Director of Field Work in the School of Theology. The A.B.S. post he occupies was formerly held by the Rev. R. H. Ellingson.

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As announced by the Chairman of the General Committee at the Annual Meeting on May 4th, the **Rev. William J. Platt,** D.D. was succeeded in his position as General Secretary of The British and Foreign Bible Society from June 1st by the **Rev. John T. Watson,** B.A. (formerly Assistant General Secretary). Dr. Platt will continue to have responsibility for work in the British Dominions.

By resolution of the General Committee of May 2nd, 1960, the title of Assistant General Secretary has been changed to that of Deputy General Secretary. The same Committee invited the **Rev. F. J. Bedford, M.B.E.,** B.A. to succeed the Rev. J. T. Watson as Deputy General Secretary.

The **Rev. B. J. Tidball, B.D.** has succeeded the Rev. P. R. Thomas (now in New Zealand) as Home Secretary, by resolution of the General Committee on May 2nd.

Miss J. M. M. Ferguson has been appointed Secretary for Women's Work in succession to **Mrs. N. Slater,** who had worked in an honorary capacity for several years.

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The **Rev. Celestine Fernando** has been appointed secretary of the Ceylon Auxiliary, of the Bible Society of India and Ceylon, in succession to the Rev. J. S. Weerasinghe, the new U.B.S. Study Secretary for Asia.

Mr. Fernando has recently been serving as Anglican chaplain to university students in Colombo, and will continue that work to some extent. He took part of his education at Oxford, and also spent a year in the U.S.A. as resident theologian, acting as chaplain to students at the University of Michigan.

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Sr. José Siciliani has retired from the secretaryship of the Joint Sub-agency of Colombia after forty years in the service of the Bible Societies. He started in 1911 as colporteur of the B.F.B.S. in Caracas. He became colportage superintendent in 1921 in Ecuador, then three years later in Colombia, then Sub-agent for Colombia in 1944. He is succeeded in his post by the **Rev. Aristomeno Porras** who studied in the Latin American Biblical Seminary of San Jose in Costa Rica and served for a number of years in Presbyterian churches and is director of the Presbyterian Normal School in Ibague. In 1959 he graduated in the A.B.S. Penzotti Institute.

Contributors to this issue

Dr. N. J. Cockburn is General Secretary of the B.F.B.S., having special responsibility for that Society's work in the area covered by his article.

Mr. J. Blumenthal is General Secretary of the French Bible Society.

The Rev. P. Caufriez is General Secretary of the Belgian Bible Society.

The Rev. H. L. Henriod is Chairman of the Swiss Bible Society.

The Rev. J. M. Alexander is General Secretary of the National Bible Society of Scotland.

The Rev. J. Adler is Theological Director of the Berlin Bible Society.

The Rev. W. Park Rankin is Deputy General Secretary of the Bible Society of India and Ceylon.

WORLD CIRCULATION BY NATIONAL BIBLE SOCIETIES—1959

It should be pointed out that although the following circulation figures are given under countries, in most of these the work is not done by national Bible Societies but by the Agencies of the larger Societies. Even where the work is carried out by a national Society, the latter is in many cases supported from abroad. These figures represent circulation by Bible Societies only and do not include that done by commercial publishers, nor do they represent the total number of Scriptures published by the Bible Societies in the various countries.

	Bibles	*Testaments*	*Portions*	*Total*	1958 *Total*
AFRICA					
Areas (countries unspecified)					
North	4,512	4,092	51,021	59,625	(66,005)
South	200,705	65,465	286,742	552,912	(506,179)
East	34,527	38,628	169,000	242,155	(159,296)
British West	314,711	21,785	623,755	960,251	(614,698)
French West and Equat.	6,388	32,109	23,330	61,827	(50,330)
CONGO & ANGOLA	41,033	74,252	125,758	241,043	(158,977)
EGYPT	9,372	20,878	120,682	150,932	(123,866)
ETHIOPIA (incl. Eritrea, Aden & Somalilands)	3,526	3,391	31,133	38,050	(28,824)
LIBERIA	773	346	2,556	3,675	(3,918)
MADAGASCAR	7,451	15,031	80	22,562	(15,000)
RHODESIAS	60,040	38,329	37,861	136,230	(108,047)
SUDAN	1,182	4,426	7,052	12,660	(9,779)
AMERICAS					
ARGENTINA	61,182	32,698	728,092	821,972	(573,556)
BOLIVIA	6,822	8,568	67,984	83,374	(119,174)
BRAZIL	211,822	58,271	1,274,107	1,544,200	(1,535,034)
CANADA	106,112	61,198	135,214	302,524	(311,576)
CANAL ZONE	938	669	7,343	8,950	(8,778)
CHILE	21,131	32,681	139,868	193,680	(234,355)
COLOMBIA	22,446	13,572	377,254	413,272	(268,475)
COSTA RICA	3,475	2,043	32,451	37,969	(24,740)
CUBA	26,216	37,486	414,353	478,055	(289,590)
CURACAO & NETHERLANDS ANTILLES	422	162	262	846	(1,663)
DOMINICAN REPUBLIC	5,798	5,599	107,452	118,849	(112,948)
ECUADOR	3,012	2,210	39,026	44,248	(26,821)
EL SALVADOR	4,880	5,177	87,683	97,740	(78,943)
GUATEMALA	11,991	9,718	191,490	213,199	(217,956)
HAITI	2,719	2,525	10,053	15,297	(14,284)
HONDURAS	3,351	1,990	51,895	57,236	(16,144)
MEXICO	34,086	11,092	332,356	377,534	(337,720)
NICARAGUA	2,209	2,391	52,226	56,826	(29,800)
PANAMA	2,985	1,094	12,059	16,138	(29,476)
PARAGUAY	1,822	1,586	5,412	8,820	(37,917)
PERU	22,906	10,034	131,844	164,784	(146,483)
PUERTO RICO	19,664	20,829	125,190	165,683	(176,981)
SURINAM	569	40	111	720	—
U.S.A.	531,541	1,072,232	8,465,750	10,069,523	(9,188,978)
URUGUAY	8,421	3,702	116,136	128,259	(83,496)
VENEZUELA	15,794	12,304	119,810	147,908	(263,792)
VIRGIN ISLANDS	708	474	100	1,282	(4,879)
WEST INDIES (Br.)	45,404	12,102	47,557	105,063	(116,970)
ASIA					
BURMA	7,055	9,673	22,609	39,337	(44,572)
CEYLON	3,810	1,349	59,573	64,732	(43,145)
DUTCH NEW GUINEA	1,951	2,850	13,443	18,244	—
HONG KONG & TAIWAN	41,003	34,169	475,540	550,712	(502,290)
INDIA	74,893	84,597	1,132,169	1,291,659	(1,254,541)

	Bibles	*Testaments*	*Portions*	*Total*	1958 *Total*
INDO-CHINA	2,275	1,508	66,807	70,590	(98,174)
INDONESIA	10,237	28,330	86,371	124,938	(179,792)
JAPAN	89,512	440,540	1,417,922	1,947,974	(1,886,395)
KOREA	28,342	158,631	525,768	712,741	(807,619)
MALAYA	13,904	7,329	90,854	112,087	(99,124)
OKINAWA					(27,922)
PAKISTAN	4,851	5,616	65,966	76,433	(77,305)
PHILIPPINES	29,297	22,483	348,106	399,886	(191,341)
THAILAND	1,284	2,945	451,696	455,925	(540,456)
AUSTRALASIA					
AUSTRALIA (incl. New Guinea)	89,939	105,152	464,742	659,833	(222,418)
NEW ZEALAND	16,069	4,471	51,720	72,260	(84,280)
PACIFIC ISLANDS	1,036	32	1,600	2,668	(7,196)
EUROPE (incl. Near East)					
AUSTRIA	21,277	15,683	36,677	73,637	(82,709)
BELGIUM	8,507	5,605	55,464	69,576	(69,815)
CYPRUS	713	1,185	776	2,674	(2,942)
DENMARK	19,213	46,151	2,557	67,921	(78,680)
ENGLAND & WALES	606,550	153,674	762,447	1,522,671	(653,692)
FINLAND	83,448	45,393	9,021	137,862	(130,007)
FRANCE	51,986	48,862	148,345	249,157	(291,493)
GERMANY	463,663	255,310	459,318	1,178,291	(1,372,761)
GREECE	6,040	13,674	41,146	60,860	(58,616)
HASHEMITE KINGDOM ..	3,415	8,452	13,956	25,823	(25,247)
ICELAND	1,419	395	—	1,814	(5,061)
IRAN	1,045	1,662	33,484	36,191	(37,610)
IRAQ	646	632	8,615	9,893	(11,129)
IRELAND	6,495	6,830	21,597	34,922	(34,011)
					9 months only
ISRAEL	5,511	2,580	3,477	11,568	(15,932)
ITALY	12,112	4,468	205,178	221,758	(200,402)
NETHERLANDS	102,398	15,698	132,378	250,475	(224,465)
NORWAY	30,364	97,750	1,443	129,557	(113,111)
POLAND	15,258	5,828	79,150	100,236	(145,612)
PORTUGAL	7,099	7,924	109,153	124,176	(211,440)
SCOTLAND	19,600	7,474	24,515	51,589	(39,451)
SPAIN	3,777	5,025	10,807	19,609	(7,034)
SWEDEN	106,888	30,450	6,488	143,826	(129,176)
SWITZERLAND	64,053	22,332	28,597	114,982	(127,654)
SYRIA & LEBANON	4,782	5,248	49,784	59,814	(40,115)
TURKEY	2,043	1,269	9,672	12,984	(23,879)
YUGOSLAVIA	7,657	9,198	16,200	33,055	(27,801)
MISCELLANEOUS	95	31,311	7,453	38,859	(13,093)
	3,934,158	3,500,281	22,103,629	29,538,068	(26,331,863)

WORLD TOTALS					
	1958	3,449,694	3,265,373	19,616,796	26,331,863
	1957	3,599,347	3,240,936	18,126,593	24,966,876
TOTALS FOR CONTINENTS					
Africa	1959	684,220	318,732	1,478,970	2,481,922
	1958	604,425	345,382	895,112	1,844,919
Americas	1959	1,178,426	1,422,447	13,073,078	15,673,951
	1958	1,073,477	1,338,442	11,798,610	14,260,592
Asia	1959	308,414	800,020	4,755,824	5,864,258
	1958	293,006	741,974	4,717,696	5,752,676
Australasia	1959	107,044	109,655	518,062	734,761
	1958	99,592	37,731	176,571	313,894
Europe	1959	1,655,959	818,116	2,270,242	4,744,317
	1958	1,379,194	751,844	2,028,807	4,159,845